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## How Jews distort the nations they live in

Published by Carolyn on Fri, 2015-06-19 16:06

The following news article is an example of how Jews distort a nation's meaning and historical integrity. Martin Luther is one of Germany's greatest sons, of whom all Germans are rightfully proud, but some Jew, speaking on behalf of some council they formed in Germany, calling themselves German Jews, puts himself into a superior position to Luther by demanding that today's Protestant church officials censure and condemn their founder because of his 'anti-Semitic' text [On the Jews and Their Lies](#) (shown below left as the original publication in 1543).



From this example we can see that, contrary to Jewish propaganda, Jews do NOT enrich other nations with their presence. Instead, they behave as a foreign element which seeks to alter the native beliefs and ideals of a people for the purpose of getting this people to make a special place *in their nation* for these Jews and their progeny. It is exactly the same practice as that of the [cuckoo bird](#) (right, disgustingly voracious baby cuckoo being fed by a brown warbler after taking over its nest).

\* \* \*  
**German Jewish leader asks Protestants to condemn Luther's anti-Semitism**



Martin Luther. (photo credit:Wikimedia Commons)



BERLIN (JTA) — Germany's top Jewish leader urged Protestants to confront and condemn anti-Jewish teachings of Martin Luther, who began the Protestant Reformation.

Speaking at a conference in Berlin last week, [Josef Schuster](#), head of the Central Council of Jews in Germany, said he hopes for a clear sign from the

Protestant Church condemning Luther's anti-Jewish writings, **ahead of the 500th anniversary of the Reformation in 2017.**

Luther's statements on Jews were "not at all acceptable," the Juedische Allgemeine weekly quoted Schuster as saying at a June 10 conference titled "Reformer, heretic, enemy of the Jews — Jewish perspectives on Martin Luther," which was organized by the Central Council and the Evangelical Academy.

In his voluminous 1543 text "On the Jews and their Lies," Luther called Jews a "base" people and urged faithful Protestants to burn down synagogues and drive Jews from their homes. Luther was responsible for regulations barring Jews from working or living in his region.

Nikolaus Schneider, former council president of the Protestant Church in Germany, told Schuster during a public discussion at the conference that the church has begun to confront Luther's anti-Jewish sentiments, adding that he was fairly sure the council would issue a declaration on the matter in time for the anniversary, Juedische Allgemeine reported.

In 1517, Luther disseminated his Ninety-Five Theses condemning various church practices. According to some, he posted the theses on the door of the All Saints' Church in Wittenberg, Germany.

But while Luther took church leaders to task on their abuses, it has taken too long for Protestants to take Luther himself to task, critics have said.

For Jews, there is "no good or bad Luther ... just the Luther whose encouragement to burn synagogues and drive out the Jews" they cannot forget, Doron Kiesel, the German-Jewish council's director of educational programs, said at the conference, according to the Juedische Allgemeine.

<http://www.jpost.com/Diaspora/German-Jewish-leader-to-Protestants-Condemn-Martin-Luthers-anti-Semitic-teachings-406500>

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### **What will be the fate of Kevin Wheatcroft's incredible "Nazi" collection?** Published by carolyn on Sat, 2015-06-27 16:40



**Kevin Wheatcroft stands in his private home in England in 2015, next to what he says was Adolf Hitler's favorite war portrait of himself. [Enlarge](#)**  
**What will happen to Kevin Wheatcroft's' amazing collection of World War II German military vehicles and National-Socialist memorabilia now that he is publicizing it to the world?**

The hefty Mr. Wheatcroft is 55 years old, and looks to me like a pretty good candidate for a heart attack in the next 10 years. How will he preserve what he has spent his life collecting? -with more heartfelt feelings than financial ones, it appears. The son of a WWII [British "war hero"](#)

and his German war bride, he told a Guardian newspaper reporter that "Adolf and Hermann" are "my real love." If that is true, we can expect Mr. Wheatcroft to have a care about what happens to his collection.

Will he build and endow a museum (or two) to permanently house it all? But what can stop the Jewish-British government from confiscating the whole she-bang and destroying it? Or turning any museum he creates into a "documentation center" which tells the whole story as a criminal enterprise by "Adolf and Hermann" (and company).

While I heartily applaud and wholly admire Mr. Wheatcroft for discovering and "rescuing" all these thousands of physical objects of the National-Socialist era, including the war, I fear for their continuing existence once the entire collection can be seen as one big jewcy target.

I wish Mr. Wheatcroft well, and will try to keep up with any further news about him. You can read the details and see lots of pictures [here](#) and [here](#). The collection even has a brand new [Wikipedia page](#).

I just hope Mr. Wheatcroft has a plan. At first I thought how good it was that he had "rescued" from oblivion so much of what had been scattered around the world, but now I wonder if all these relics aren't worse off by making one big target, all conveniently gathered together.

<http://www.carolynyeager.net/what-will-be-fate-kevin-wheatcrofts-incredible-nazi-collection>

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### **First Jew chosen to become conductor of the Berlin Philharmonic** Published by carolyn on Wed, 2015-07-01 00:12



**Here he is - described by one disappointed critic as a mythical figure from Wagner's operas, "the tiny gnome, the Jewish caricature," which brought on cries of "anti-Semitic hatred."**

**The next chief conductor of the Berlin Philharmonic has been chosen: He is [Kirill Petrenko](#), a Jew born and raised until age 18 in Russia! [Strangely, or not, the announcement was made on June 22 (the date of the German invasion of the Soviet Union in 1941).] Isn't it wonderful, and so international as befits an "international city" like Berlin, yes?**

The problem for true Berliners, though, is that Petrenko was selected over a Berlin-born German who many



expected to get that job: [Christian Thielemann](#), currently chief conductor for the *Sächsische Staatskapelle Dresden* and former music director of the Munich (Bavarian) Philharmonic. Thielemann is 56 years old (born April 1, 1959), with a brilliant career in opera, being a regular conductor at Bayreuth and the Salzburg Festivals.

In 2003, Thielemann was awarded the Order of Merit of the Federal Republic of Germany (*Bundesverdienstkreuz*). In October 2011, he received honorary membership of the Royal Academy of Music in London. This year Thielemann won the Richard Wagner Award (*Richard-Wagner-Preis*) of Leipzig. He is described as a world-renowned expert on the German sound.



**Christian Thielemann**

But perhaps there are influential people in Berlin who don't want a "German sound" at their Philharmonic. Or could this be about breaking through one more "taboo" for the Jews. Because Petrenko [pictured right] will be the first Jewish conductor in the *Berliner Philharmoniker's* history, though there are several Jewish conductors of other orchestras in the German capital, including [Daniel Barenboim](#), originally of Argentina, who conducts the Berlin State Opera and Dresden *Staatskapelle*, and the Hungarian-born [Ivan Fischer](#), who conducts the Berlin *Konzerthaus*.

The orchestra members, who are given the responsibility for the selection, voted for Petrenko despite Petrenko having conducted the Berlin Philharmonic only three times prior to his being made the new Chief Conductor. Thielemann was considered by some a controversial choice because of his "conservative" views.

Here's how The Guardian's music critic rated Thielemann in a [March 2015 article](#) on the upcoming voting :

1. Christian Thielemann

Age: 55; Current job: Chief Conductor, Staatskapelle Dresden

Thielemann's admitted brilliance in late-romantic repertoire - **Bruckner, Strauss, Wagner**, but not Mahler, with whom he feels less sympathy - and his lifelong obsession with the German and specifically Prussian culture of which the Berliners are a historic symbol, along with his direct musical relationship with Herbert von Karajan, makes him impossible to ignore. But it's precisely that narrowness of repertoire, along with his perceived political sympathies, that makes him so toxic to some, arguably especially for the international audience who are so essential to the Berliners' continuing reputation.

Read more about Thielemann's interesting character is this [enlightening interview](#) from 2001 in The

Guardian. And [see here](#) for the nasty rumour-mongering against him continuing up until today.

*Below: Christian Thielemann, a real German passed over for political reasons, conducting the Staatskapelle Dresden.*



<http://www.carolynyeager.net/first-jew-chosen-become-conductor-berlin-philharmonic>

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## Carolyn Yeager reflects on VOLK & RASSE

### Setting the record straight with VK Clark, Part 1

Published by carolyn on Fri, 2015-07-03 18:23

Krazy Kahant is a dolt, to put it gently. She has no ability to detect nuance or meaning. She bemoans:

"...In this 2nd part we find that Veronica Clark changed the word "Volk" to "Rasse" (People to Race) in her translation that she is selling in a book."

Hitler says in the second part: "'Volk' und 'Volk' ist nicht dasselbe," (lit. "'People' and 'people' is not the same thing"), by which he means "'People' and 'Race' are not the same thing." Hitler's conception of Volk was not the same as the typical bourgeois definition of Volk which most Germans had come to understand. His idea of Volk was racially/genetically/merit based, not wealth based. If this lying animal had read the final published version, she would know that I qualified this translation choice in a footnote. But this animal robbed the draft version of the Heink/Berg/Clark translation and based her lies on that version. (In fact I have this entire race section of Hitler's speech IN GERMAN, for anyone to cross-check, in [Black Nazis \(2009\)](#), [Black Nazis II \(2010\)](#), and [Black Nazis II \(2012\)](#). It's high time for this venomous viper to cease with her endless string of lies.)

**The above is from one of Clark's blogsites which I do not have access to or don't know how to find.**

[Enlarge](#)

**I came across some recent [commentary by Veronica K. Clark](#), having to do with my criticism of what she has written about what she calls "Hitler's Platterhof Speech."**

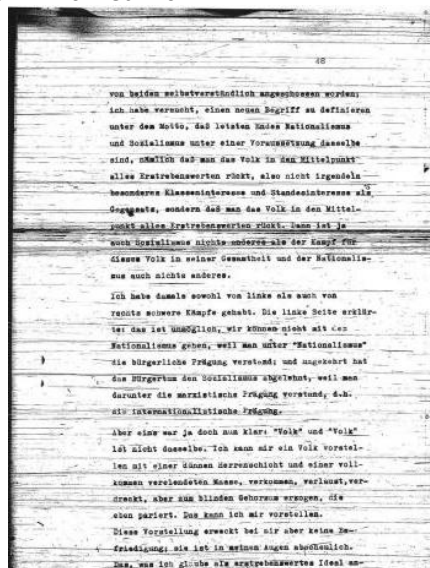
It is in such a hysterical mode of writing that I feel the need to present the facts.

Clark obtained this speech quite a number of years ago and asked Wilfried Heink to translate it for her. She then made two books from it: (1) *Hitler's Most Significant Speech* (only 100 copies printed) and (2) *Hitler & Himmler: Uncensored*,

In her first comment (pictured above) she starts out by calling me "Krazy Kahant" (she is projecting) and says I am a "dolt" because I don't change Hitler's words when translating them as she does. She claims that when Hitler said "Volk" (people or nation) he really meant "Rasse" (race). To defend herself from such a serious

transgression, she comes up with a completely false assessment of the passage, knowing that her readers will not understand what she's saying or bother to check into it. In other words, she makes something up, which is not unusual for her.

Let me explain. Here is the translated passage from Hitler. It is the **3rd (last) paragraph** on the page image, which is the very same page that Veronica and Wilfried Heink worked from:



[enlarge](#)

*I had serious fights with both the right and the left at that time. The left declared: "It's impossible, we cannot go with the nationalists", because they understood "Nationalism" to mean the bourgeoisie, and vice versa, the bourgeoisie rejected socialism, because they understood "Socialism" to mean Marxism, that is, internationalism.*

***But one thing was clear: "people" and "people" are not the same. I can imagine a "people" with a thin ruling class and a perfectly miserable mass of poor folk, squalid, louse-ridden, filthy, but raised to blind obedience, who simply follow. I can imagine that. This idea awakens no satisfaction in me; I find it horrible. What I believe is the first, most worthwhile ideal to have to see, is a "people" who look healthy. Because I won't be able to represent for long a governmental interest in the former people; one day it will disintegrate when a catalyst comes along, suddenly uniting and mobilising this left-wing mass, and that [catalyst] is the foreign body of Judaism.***

So AH is referring to different forms of government – communist or nationalist – and his idea of "the people" here has nothing to do with race at all. No matter what race you may be, if you're ruled under communism, you're forced to blind obedience as a follower. These "people" are not the same as a people raised under a nationalist government that cares about them. So "People and People" is what he means and what he says. He says what he means. But Clark is trying to spin her substitution of the word "Rasse" for the word "Volk" with this sentence: "His idea of Volk was racially/genetically/merit-based, not wealth-based." This is something she made up which has nothing to do with the subject at hand. What she's pushing here is that to Hitler, merit was as important as race [in order to find a way in for herself based on merit], but the fact is, to Hitler merit was very important but could never replace one's race! A Chinese could not be selected over a

German, no matter how much merit he possessed. Hitler was always very clear and Clark tries to confound her readers into accepting *her ideas* for his ideas.

Then she calls me a "lying animal" (!) because I didn't read her book where she "qualified this translation choice in a footnote." But she doesn't tell us what the footnote says – as usual, we have to buy her book if we want to know! Which I refuse to do. [In fact, she even says you can read the "race section" in German if you buy one of her *Black Nazi's* books, where she has placed it! Well, I guess I'll post that section in German myself.] But I will say, if she has to "qualify her choice" in a footnote, and considering what she wrote above, it makes no sense to have changed the word to begin with. However, it adds to our understanding that she thinks she can create a Hitler of her own invention.

Next, she repeats her false charge that I "robbed" her of something that belonged to her ... and now she calls it the "draft version" of the Heink/Berg/Clark translation. Hmm, that's new to me. She always previously said I had the FINAL version, exactly as it appeared in her book, *Hitler's Most Significant Speech*. Guess she was wrong all the many times she repeated that to me. I had always told her I did not have the same translation that appeared in the book (and is copyrighted by her) but she insisted I did. Now she says otherwise. This is how it is when dealing with Veronica Clark.

But ... now I will refute her claim that I "robbed" her by telling you again how I came into possession of the document I published on *carolynyeager.net* on August 2<sup>nd</sup> and 3<sup>rd</sup>, 2014 in two parts. I have told this before, but it appears that Clark pays no attention, so I will repeat it, and probably add more detail. It was a little before that time that I casually asked Wilf Heink if he had a copy of the translated Hitler Platterhof speech because I'd like to read it. He answered immediately, "I think so. If I can find it I'll send it to you". He even added, "Do you want the Himmler speech too?" I didn't expect that, but I said, "Sure." There was no "prodding" necessary, nor any carried out (as Clark accused in the following part of her comment).

Wilf did email me the Hitler Platterhof speech with no strings attached, and apologized that he no longer had the Himmler speech because of a computer crash he had recently had. Since I had not even asked for the Himmler speech, I was just very happy to have Hitler's speech. Wilf told me it was his original translation that he sent to Veronica with the message (something like): This is the best I can do, so do what you want with it. (In other words, he implied he was done with it.) That was his recollection, which I accepted. But it turned out his memory was faulty, and much later he told me that what he sent me was indeed the "final version" that Veronica had sent to him and he filed away without reading. [Although now, after all this time, Clark writes that it was the "draft version."]

Thus what I had was the translator's own copy (according to him), not the final version that was in the book. I therefore felt it would be alright for me to publish it at my website, which I did without asking Wilf's permission but with all the necessary explanation. Soon after that I heard from Veronica Clark asking me to remove it because I was violating her copyright. Then began a long dispute between us over whether or not I was violating her copyright. It wasn't until I received notice from my website server provider that a DMCA

order from Ms Clark's lawyer had been received by them, that I unpublished the two posts.

After that, I determined to try to get the speech from Munich myself and asked Carlos Whitlock Porter if he would translate it. He agreed and several months later, I was finally able to publish my own translation of Hitler's May 1944 Talk to Officers at the Platterhof Hotel.

There was nothing "criminal" on my part about any of this, but *if* Clark wants to accuse me of wrongdoing, she has to also look at her own role in giving lots of credits to those who work *for free* to translate the material for her books so she can make money on them (Wilf, the late Hans Krampe, Friedrich Berg and others), while *she* is the sole owner of the copyright. Her slaves don't have any rights to their work.

When Clark realized Wilf had sent me the Hitler speech, she wrote him a hate-email attacking him and telling him she would never speak to him again. Of course, Wilf did not know or think I would publish what he gave me, so I did do *him* a wrong on that score. But I didn't commit any wrong against Clark, since I didn't think I had actually violated her copyright. And now she says I didn't!

This ends my first response to Veronica Clark's published comments directed at my criticisms of her Platterhof translation. I'll do a second post to deal with her statements on Himmler and "my criminal record."

<http://www.carolynyeager.net/setting-record-straight-vk-clark-part-1>

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## Setting the record straight with VK Clark, Part 2

Published by carolyn on Fri, 2015-07-03 23:37

Krazy Kahant then insinuates that I claim(ed) that Hitler mentions the Slavs in his speech.

*"We also find that Hitler never mentioned "the Slavic question" and remained the same as ever toward Poland."*

No, lunatic. Himmler mentions the Poles and Slavs. You know, in the other speech you tried to prod out of Mr. Heink in order to violate the copyright? And if you knew anything about Vlasov and Himmler, you lewd animal, you would know that Himmler betrayed Hitler and authorized the founding of an autonomous Russian Liberation Army.

Ms. Kahant is a liar and criminal. The revisionist community can have her and all her twisted lies on a silver platter for all I care. She will inevitably drive the last few clingers-on away from Hitler and NS for good with her race purity lunacy, vicious personal attacks against everyone and anyone, and proven criminal record. Never forget, ladies and gentlemen, Ms. Kahant is a thief. In addition to her misdemeanor as recorded by the Ingram, Texas Department of Corrections, she intentionally violated the copyright I hold for the Platterhof speech (the terms "speech" and "address" are synonyms, you vicious animal). I had to file a DMCA takedown because she refused to remove it when politely asked:

**The second comment from one of Clark's blogsites.**

**Enlarge**

**In this comment, Veronica Clark lies about what she has said and written about her book *Hitler & Himmler - Uncensored*, which includes Hitler's 1944 Platterhof address to officers. She recently removed what she had written about this book on Amazon, probably after hearing my Heretics' Hour program of Feb. 16th in which I used what she had put on that Amazon page. She refers to that here. She also reduced the amount of material that could be read gratis from the book.**

This is totally typical of Clark - she is constantly editing, changing, deleting in response to what other people are saying about her and her work. Fortunately, I had copied down from Amazon what she had on that page, and retained it. This is what she had for a very long time as a description of the book:

Two hitherto unpublished, TOP SECRET speeches by Hitler and Himmler, never before available in English until now! Beginning with an exploration into the theoretical versus operational definitions of Volk, race, Nordic and Aryan, author Veronica K. Clark sets the stage for two of the most important and revealing speeches ever delivered by Heinrich Himmler and Adolf Hitler in 1943 and 1944 respectively (*in her opinion only -cy*). Were Hitler and Himmler really as anti-Slavic and "racist" as historians have made them out to be? When speaking to their innermost circles of supporters and comrades did they advocate "Ueber" racial supremacy, or were they less racist than most of us ever imagined? If you believe Himmler and Hitler were all about "Slavic and Polish genocide" and "Aryan supermen," think again...

So please, readers, was Clark saying that Hitler mentioned the Slavs here? She clearly is since she asks whether Hitler was *really* anti-Slavic, and what he (Hitler) thought about "Slavic and Polish genocide. She clearly wants potential book buyers to think that they're going to learn about this in this speech. But as I've pointed out, Hitler never uses the word Slav, Slavic or genocide at all, and the word "Polish" appears only once. But she has the gall to call me "krazy" and a "lunatic" for telling the truth about her. I don't call her krazy, but I do call her a liar and a dishonest fraud because she constantly changes what she has written on the Internet in order to call other people (who quote her in good faith) liars.

Then, in an attempt to distract from her lie, she tries to take a superior position on the Himmler speech and make it appear as if I don't know anything about it. And she switches over to Vlasov and Himmler, again trying to impress the readers with something she does not verify but just throws out there and leaves hanging. This does seem to me to be a sophisticated disinfo device, but it could also be just a frustrated woman who grabs hold of anything that comes to mind to use against her enemy when she feels herself under attack.

At this point she goes for the kill, calling me a liar and criminal, using words like 'lunacy' and 'vicious animal' against me. For what? For not stopping my criticism of her irresponsible liberties and interpretations of Hitler's Platterhof "speech." Veronica had already decided that *she owned it*, having published her copyrighted translation in two books that she was selling for high prices. She had an exclusive, and she would make the most of it and be rewarded for it.

Then comes along Carolyn Yeager and messes up Clark's potentially profitable arrangement by pointing out her falsehoods and errors, plus making her own translation! Clark's reputation is taking a big hit; she is furious. What can she do? She makes a wild statement that I am a thief as proved by a (non-existent) misdemeanor recorded in the Ingram, Texas Dept. of Corrections! There is no such entity as the Ingram Dept. of Corrections (I called to find out and was told that there wasn't) and there is no truth in what she says. This is a serious defamation that she should not be throwing around so lightly, but, on the plus side, it does reveal her nutty and desperate state of mind. She's simply making it up or repeating something from the already discredited Rodney Martin. And finally, she compares this imaginary misdemeanor to the crime of violating her copyright!! She has truly gone off the deep end here.



And by the way, Veronica Clark never held a copyright for "the Platterhof speech". She only copyrighted her translation of it ... for what it's worth, since it's not the best translation. Carlos Porter, who is a professional translator and a National Socialist, has done a better job, and comparing the two translations revealed another intentional change of wording by Clark - the "sitting vs standing" issue. Hitler said he was sitting before the officers while he spoke; Clark changed it to standing, knowing that was incorrect. I haven't seen any response from her about that.

The result of all this is that Veronica Clark now says she is leaving NS revisionism. If it turns out that she really does, it will mean that it was never a very deep passion in her to begin with. It will mean that she was just looking for something interesting to do, but now it's become unrewarding, so she'll look for something else that's interesting to do. Let's hope so, and that we will

soon be rid of Veronica Clark. Unless MK Ultra Slave is correct and she's just being reassigned. 😊😊

P.S. I need to add that my comment that read "Let's remember that Clark has said that she is about 20% Polish (her mother is Polish) and only 1% German ..." came from a radio program she did with Deanna Spingola approximately one year ago. She now says she absolutely never made such a statement, but she did say on that program that in spite of being no more than 1% German, she "felt" German and she thought that's what counted. I'll have to see if I can find it when I get the time. We have to remember that Veronica says different things at different times, and they don't necessarily fit together.

<http://www.carolynveager.net/setting-record-straight-vk-clark-part-2>



## **Schreiben an Prof. Dr. Voßkuhle [Bundesverfassungsgericht] im Falle Horst Mahler Politischer Mord der Justiz?**

### ***Schreiben an den Präsidenten des Bundesverfassungsgerichtes***



**5. Juli 2015**

**An den  
Präsidenten des Bundesverfassungsgerichtes  
Herrn Prof. Dr. Andreas Voßkuhle  
Postfach 1771  
67006 Karlsruhe  
Vlotho, den 4. Juli 2015**

Sehr geehrter Herr Voßkuhle!

Da ich nicht weiß, ob Ihnen das gegenwärtige Schicksal eines des prominentesten Inhaftierten, des Rechtsanwaltes und Philosophen Horst Mahler, bekannt ist, anbei meine Eingabe an die Brandenburger Justizbehörden.

Doch es geht um weit mehr als um den Fall eines einzelnen Menschen. Es geht um Ansehen und Glaubwürdigkeit der Justiz in diesem Lande schlechthin und damit um den Erhalt eines angeblich freiheitlichen Rechtsstaates. Da dessen Bürger nach dem Grundgesetz

der oberste Souverän sind, tragen Sie Mitverantwortung, die ich hiermit wahrnehme.

Sehr viele Deutsche wissen inzwischen, daß in der BRD nicht das Recht, sondern die Interessen Israels, bzw. in dessen Vertretung des Zentralrates der Juden in Deutschland Grundlage der politischen Rechtsprechung sind. Diese hat sich unter unseren Augen zu einer Unrechtsprechung gewandelt, wobei die Grundlagen eines demokratischen verfaßten Staates aufgehoben werden.

Wir befinden uns bereits auf dem Weg in die Diktatur. Nicht wenige – auch Juristen – sagen, wir haben sie bereits. Dergleichen zu verhindern, ist jedoch vordringliche Aufgabe eines Bundesverfassungsgerichtes.

Meines Erachtens gibt es nur zwei Wege, um dieser unheilvollen Situation zu entinnen:

Einmal das grundgesetzlich gegebene Recht auf Widerstand, und zum anderen den gewalttätigen, revolutionären Aufbruch.

Das Bundesverfassungsgericht hätte die Aufgabe, sich mit dem kritisch denkenden Bürgern zu verbinden, um gemeinsam mit diesen, den abhängigen und unfähigen Politikern ihre Grenzen zu ziehen. Die Rechtsgrundlage bzw. die Verfassung oder in unserem Fall des Grundgesetzes wird [click here](#) nicht gefährdet durch den Bürger, sondern in der Regel durch den Regierungsapparat bzw. die Regierungsparteien, welche allein die Macht dazu haben.

Ich darf wohl davon ausgehen, daß Sie, Herr Professor Dr. Voßkuhle, den ersten Weg vorziehen. Hierbei wäre der erste Schritt in diese Richtung, die sofortige Außerkraftsetzung des Paragraphen 130 StGB in Bezug auf den Holocaust. Solange nicht nachvollziehbar und forensisch begründet gesagt wird, wo die sechs Millionen Juden im Weltkrieg II umgebracht wurden, solange gilt:

Eine Untat ohne Tatort ist keine Tatsache.

Vielleicht ist es tatsächlich inzwischen nur noch eine Art jüdischer Religionsersatz. Doch wir haben Religionsfreiheit in Artikel 4 GG und niemand kann gezwungen werden, die Glaubenssätze dieser Religion zu übernehmen. Ein Gesetz, das eine Unwahrheit, nämlich, „die größte und nachhaltigste Lüge der neueren Geschichte“ schützt und ungläubige Menschen ins Gefängnis bringt, disqualifiziert einen ganzen Berufsstand.

Berufen Sie bitte die gegenwärtigen und noch lebenden früheren BVG-Richter zu einer Mitentscheidung ein. Sie haben gemeinsam eine noch wesentlich größere Verantwortung, als wir Bürger.

Ich bitte Sie inständig, handeln Sie, handeln Sie sehr schnell, ehe es zu spät ist.

Mit freundlichem Gruß

Ursula Haverbeck

PS: Ich werde mir erlauben, diesen Antrag ins Internet zu stellen, um den „obersten Souverän“ an seine Verantwortung zu erinnern.

Grundgesetz für die Bundesrepublik Deutschland – Art 4  
(1) Die Freiheit des Glaubens, des Gewissens und die Freiheit des religiösen und weltanschaulichen Bekenntnisses sind unverletzlich.

(2) Die ungestörte Religionsausübung wird gewährleistet.

(3) Niemand darf gegen sein Gewissen zum Kriegsdienst mit der Waffe gezwungen werden. Das Nähere regelt ein Bundesgesetz.

<http://ursulahaverbeck.info/politischer-mord-der-justiz-schreibenandenpraesidentendesbundesverfassungsgerichtes/>



**counterpunch**  
Tells the Facts, Names the Names

## Putin Gobsmaaks Uncle Sam ... Again

By [Mike Whitney](#), June 29, 2015

Here's the scoop: Two days before the swaggering Sec-Def touched down in Germany, Gazprom announced that it was putting the finishing touches on a massive deal that would double the amount of Russian gas flowing to Germany via a second Nord Stream pipeline. The shocking announcement made it look like the clueless Carter had no idea what was going on and that his efforts to isolate Russia were a complete flop. And, make no mistake; the deal is huge, big enough to change the geopolitical calculus of the entire region. Robert Morley explains what's going on in a recent article at The Trumpet:

"Once this pipeline is finished, almost all of Eastern Europe can be completely cut out of the gas picture. There will be no need for any gas to transit through Ukraine, Poland, Romania, Belarus, Hungary or Slovakia." ([Gazprom's Dangerous New Nord Stream Gas Pipeline to Germany](#), The Trumpet)

Yep, Ukraine is out and Germany's in, which means that Washington's plan to extend US hegemony by driving a wedge between Russia and Europe is down the plughole.

Judo expert Putin has done it again; he waited until the eleventh hour to pull the rug out from under the blustery Carter, and now he's sitting back enjoying the show. Is it any wonder why Carter's been running around Europe with his hair on fire? Here's more from the same article:

"Think of the huge leverage this will give Russia....Germany may not have much in the way of natural resources of its own, but with Russia's help, it is becoming an energy hub of Europe! Increasing quantities of Russian gas are flowing through Germany before being distributed to countries like the Netherlands, Belgium, France and Britain. In this way Germany leverages the power of Russia. Western Europe also is becoming dependent on Germany for gas supplies too...

Don't let the current conflict in Ukraine cloud what is happening. Germany and Russia have a history of secret cooperation—even when headline conflict appears to indicate otherwise. That Germany and Russia would push through such a deal when the West is supposedly sanctioning Russia for its actions in Ukraine speaks volumes." ("Gazprom's Dangerous New Nord Stream Gas Pipeline to Germany", The Trumpet)

Talk about sour grapes! The author would like you believe that US motives in Europe are pure as the driven snow, but are they? Is Washington really afraid of Russian aggression or are they trying desperately to keep the unipolar model intact by separating Germany and Russia? Isn't that what the sanctions are all about? STRATFOR CEO George Friedman summed up it

up perfectly in a recent speech he gave at The Chicago Council on Foreign Affairs. He said:

"The primordial interest of the United States, over which for centuries we have fought wars—the First, the Second and Cold Wars—has been the relationship between Germany and Russia, because united there, they're the only force that could threaten us. And to make sure that that doesn't happen."

Bingo. This is Washington's strategy in a nutshell, preventing German industry from linking up with Russia's vast natural resources. That's the lethal combo that will lead to an integrated Eurasian free trade zone that will dwarf US GDP and put an end to the empire. So don't believe the baloney about "Russian aggression". What Washington really cares about is an economic rival that could leave it in the dust. And that's exactly what's going to happen when Germany becomes Moscow's biggest gas station.

Naturally, the Gazprom news left Carter in a bit of a crabby mood, which may explain why he's been dragging himself from one Capital to the next issuing terse warnings to Putin while promising NATO more weapons, more troops, more joint-manuevers, and more missiles. And for what? To stop the Cossacks from sweeping across the Steppe and into Baltics? Be serious. Putin's not going to invade Europe. He wants their business, that's all. Like we've been saying from the beginning; Putin just wants to makes some dough. He wants to pull his economy out of recession, and, yes, beef up Gazprom's profits. Is there a problem with that?

Nope. In fact, that's the way the US used to do things, y'know, before they decided it was easier to just blow up stuff and steal whatever they could.

But all this whining about Putin is ridiculous, don't you think? So he sells gas to Europe. So what? Get over it. No one likes a whiner.

The US did everything in its power to sabotage South Stream, and they succeeded too. Score one for Team USA. But did they really think it would end there? Did they really think that that Putin would just fold his tent and go home for a good cry? Did they really think he was going to walk away from his biggest trading partner and move on to China?

Of course not. Any fool could have seen this coming, so why was the Pentagon caught flatfooted? Don't they have anyone on the payroll who can figure out stuff like this or are they too busy with their damn wargames? And why is Carter talking about tanks and missiles systems when US trade reps should be

looking for ways to cut a deal? Isn't that the way capitalism is supposed to work or has the US degenerated to the point where it has to incinerate anyone it can't compete with? It's pathetic! Here's a clip from Carter in Europe:

"One of [Putin's] stated views is a longing for the past and that's where we have a different perspective on the world and even on Russia's future, Carter said. "We'd like to see us all moving forward, Europe moving forward, and that does not seem to be his stated perspective."

C'mon, Carter. Can't you just man-up and admit the US can't compete anymore so you've decided to start a war instead. Is that so hard to say?

Of course Carter has made every effort to sweep the Gazprom story under the rug and pretend that nothing has happened, but anyone who follows these things can figure it out. The fact is, he got his clock-cleaned by Putin, and not just once either. There was another bombshell on Wednesday that just added a little icing to the cake. Check this out from Oil Price.com:

"Russia's state-run gas company Gazprom says it has taken a step toward building the Turkish Stream pipeline by securing permission from Ankara to begin surveying waters of the Black Sea for the offshore leg of the project.....Alexander Novak, Russia's energy minister, says he expects Ankara and Moscow will sign an agreement to build Turkish Stream by the end of June." ([Controversial Gazprom Pipeline Clears Hurdle](#), Oil Price)

That's what you call the double whammy! Now Putin's going to be pumping gas into Europe from both directions leaving Uncle Sam out in the cold. Can you feel those Russian pincers starting to tighten around Europe? Now you can understand why Carter's been running around Europe with his knickers in a twist; it's because his glorious divide and conquer strategy just exploded in his face. His only option now is to scrap Plan A altogether and go back to drawing board. What a freaking disaster.

There's another story that broke during Carter's euro-junket that's also worth mentioning. This is from Bloomberg:

"Ukraine will miss a bond coupon payment in July, setting off a default on about \$19 billion of debt, as a standoff with creditors

shows no sign of abating, according to Goldman Sachs Group Inc...

Ukraine is giving creditors a few weeks to accept a proposal that includes a 40 percent writedown to principal before it imposes a debt moratorium, a person familiar with the talks said on June 19.

"Ukraine will not make the July 24 coupon payment and, as a result, will enter into default at that point," Matheny said of his base-case scenario in the report. "We do not expect the ad hoc committee to accept Ukraine's latest restructuring proposal." ([Goldman Sees Ukraine Default in July as Debt Standoff Holds](#), Bloomberg)

Ukraine is busted, are you kidding me? The country that was so critical to US plans for luring Putin into a Vietnam-type quagmire, is headed for bankruptcy? So all that work was for nothing—toppling the government, arming the Nazis, fomenting a civil war, incinerating buildings full of civilians in Odessa, shooting down commercial airliners, and plunging the state into Somalia-like chaotic abyss? It was all just a big miscalculation, a boo-boo; is that it?

Can you see why the United States can't be trusted as "the guarantor of global security"? Washington destroys everything it touches with its wrecking ball foreign policy; Afghanistan, Iraq, Libya, Syria. Now it's destroyed Ukraine. Who'll be next?

Putin has done us all a favor by throwing a wrench in Washington's plans and helping to bring the era of imperial overreach to a swift and merciful end. We all owe him a debt of gratitude.

Way to go, Vladimir.

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**Hopeless is also available in a [Kindle edition](#)**

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**<http://beta.counterpunch.org/2015/06/29/putin-gobsmacks-uncle-sam-again/>**

## THE JERUSALEM POST

### Polish museum returns controversial gas chamber installation 'Game of Tag' was initially removed amid protests by Jewish groups.

By [SAM SOKOL](#) \ 07/02/2015 19:50



**Museum of Contemporary Art in Krakow (MOCaK). (photo credit: WIKIMEDIA COMMONS/MOCaK)**

A controversial performance art installation featuring naked men and women playing tag within a gas chamber has been returned to a Polish modern art museum despite having been removed after protests by Jewish organization and Israeli diplomats, The Jerusalem Post has learned.

The video entitled "Game of Tag," which many found "controversial and offending is no longer displayed," a spokeswoman for the Museum of Contemporary Art in Krakow told the Post in June.

"Instead we are presenting information about the artwork including our curatorial commentary."

"We were quite shocked and disturbed to hear that this exhibition, which includes one of the most offensive and disgusting videos relating to the crimes of the Holocaust, is being run in partnership with the Israeli Embassy," Dr. Efraim Zuroff, the Simon Wiesenthal Center's chief Nazi-hunter, told the Post at the time.

He complained regarding the Israeli Foreign Ministry's sponsorship of the exhibit containing the work.

Jerusalem subsequently protested the inclusion of the video, with a Foreign Ministry spokesman later expressing "satisfaction at the removal of the offensive exhibit."

On Wednesday, however, representatives of the center discovered that the work was again being presented at the museum, albeit behind a barrier.

"It is the most disgusting thing I've seen in a long time," Zuroff told the Post on Thursday.

"They lied about it. It is just revolting and a total insult to the victims and anyone with any sense of morality or integrity. I told them if only the Jews taken into the gas chambers could have played tag and left alive."

Rabbi Abraham Cooper, associate dean of the center, likewise expressed shock, telling the Post that he informed the museum that he planned on contacting every one of the exhibit's sponsors unless the work is removed.

"There is simply no defense for it," he said.

In response to a query from the Post, a spokeswoman for the museum said that the film is "presented in a discrete enclosure bearing the warning: 'A controversial work, only for adults.'" "As



regards the questions about Artur Zmijewski's film, which, as we believe, is misinterpreted as insulting the memory of the victims, we decided to change the way it is presented. From June 12 to 17 (as the booth was under construction) the work was presented by means of a link to the website on which the film could be seen. Since June 17 the video captioned with the warning 'This work might be considered controversial and is intended for adult viewers' has been presented in a specially secluded area. The adults can decide for themselves whether they wish to see it or not," she said.

In a letter sent to Yad Vashem – Holocaust Martyrs' and Heroes' Remembrance Authority obtained by the Post, museum director Dr. Maria Anna Potocka asserted that "to read this film as an insult to the victims of the concentration camps we feel is to misinterpret it."

She explained that the work was able to bypass the natural barriers to understanding that people put up when faced with

horror and that "it is not possible – and perhaps best avoided – to portray realistically what went on inside gas chambers, whether physically or emotionally. Any such attempts end in fatal pathos.

An image that approximates the reality can only be sensed in our imagination. Artur Zmijewski's film creates an opening for this intuition. Just substitute death for the 'tag' slapped on one player after another."

The same video had been pulled from an Estonian art museum in February following widespread outrage.

"The topic is difficult and emotionally exhausting," a spokeswoman for that museum said. "We have unintentionally insulted the local Jewish community by exhibiting these artworks. We are sorry."

<http://www.ipost.com/Diaspora/Polish-museum-returns-controversial-gas-chamber-installation-407854>

## German NGO organizes 'Rent a Jew' program

**"Many people in Germany have not had a chance to meet Jews in Germany," said board member Eva Haller.**

By [BENJAMIN WEINTHAL](#) \ 07/02/2015 18:35



**Screencap of Rentajew.org. Photo credit:RENTAJEW.ORG**

BERLIN – The Munich-based European Janusz Korczak Academy launched a "Rent a Jew" project in late June that seeks to create contact between German Jews and non-Jewish Germans.

In a telephone interview with The Jerusalem Post on Thursday, a member of the academy's board of directors, Eva Haller, said the project has a "provocative name" and aims "to engage young people on the grassroots level."

"Many people in Germany have not had a chance to meet Jews in Germany," she said. The German Jewish participants are under 30 and have completed their high school degree. There

are approximately 20 German Jews involved in the project and the number will continue to grow, said Haller.

The young German Jews are available to speak before schools, religious groups, and other institutions.

Haller said the stress of the interactions with non-Jews will "not be to clarify religious or political questions, "rather to build interpersonal contacts for young people."

However, she said, the participants are trained to answer political or religious questions.

Haller said the academy's project is "a variation of the Jew in a Box exhibit in the [Berlin] Jewish Museum" several years ago, in which a Jew sat in a glass enclosure with an opening to answer questions.

The Jew in a Box exhibit sparked controversy in the capital city and across the globe. Supporters viewed the exhibit as a way for Germans to meet Jews and pose questions about all aspect of Judaism and the State of Israel.

Critics viewed the exhibit as a cheap carnival-like exploitation of Jews, something akin to voyeurism.

Germans can rent Jews at a website created by the academy: [www.rentajew.org](http://www.rentajew.org) According to the academy's website, "Rent a Jew is a project of the Jewish Media Forum, an informal network of young Jewish media freelancers, which is advised by the academy and sponsored by the Nevatim Program of the Jewish Agency

<http://www.ipost.com/Diaspora/German-NGO-organizes-Rent-a-Jew-program-407847>

## 'Mein Kampf':

**A historical tool, or Hitler's voice from beyond the grave?**

By [Anthony Faiola](#) February 24

MUNICH — Old copies of the offending tome are kept in a secure "poison cabinet," a literary danger zone in the dark recesses of the vast Bavarian State Library. A team of experts vets every request to see one, keeping the toxic text away from the prying eyes of the idly curious or those who might seek to exalt it.

"This book is too dangerous for the general public," library historian Florian Sepp warned as he carefully laid a first edition of "Mein Kampf" — Adolf Hitler's autobiographical manifesto of hate — on a table in a restricted reading room.

Nevertheless, the book that once served as a kind of Nazi bible, banned from domestic reprints since the end of World War II, will soon be returning to German bookstores from the Alps to the Baltic Sea.

[\[Read: Hitler's vacation paradise is reinvented as luxury apartments\]](#)

The prohibition on reissue for years was upheld by the state of Bavaria, which owns the German copyright and legally blocked attempts to duplicate it. But those rights expire in December,

and the first new print run here since Hitler's death is due out early next year. The new edition is a heavily annotated volume in its original German that is stirring an impassioned debate over history, anti-Semitism and the latent power of the written word.

The book's reissue, to the chagrin of critics, is effectively being financed by German taxpayers, who fund the historical society that is producing and publishing the new edition. Rather than a how-to guidebook for the aspiring fascist, the new reprint, the group said this month, will instead be a vital academic tool, a 2,000-page volume packed with more criticisms and analysis than the original text.

[\[Read: Germany is housing refugees within Holocaust-era concentration camps\]](#)

Still, opponents are aghast, in part because the book is coming out at a time of [rising anti-Semitism in Europe](#) and as the English and other foreign-language versions of "Mein Kampf" —

unhindered by the German copyrights — are in the midst of a global renaissance.



**Germany is getting ready for the first new run of Adolf Hitler's "Mein Kampf" since the end of World War II. (Frederic J. Brown/Getty Images)**

Although authorities here struck deals with online sellers such as Amazon.com to prohibit sales in Germany, new copies of "Mein Kampf" have become widely available via the Internet around the globe. In retail stores in India, it is enjoying strong popularity as a self-help book for Hindu nationalists. A comic-book edition was issued in Japan. A new generation of aficionados is also rising among the surging ranks of the far right in Europe. The neo-Nazi [Golden Dawn](#) party in Greece, for instance, has stocked "Mein Kampf" at its bookstore in Athens. Regardless of the academic context provided by the new volume, critics say the new German edition will ultimately allow Hitler's voice to rise from beyond the grave.

"I am absolutely against the publication of 'Mein Kampf,' even with annotations. Can you annotate the Devil? Can you annotate a person like Hitler?" said Levi Salomon, spokesman for the Berlin-based Jewish Forum for Democracy and Against Anti-Semitism. "This book is outside of human logic."

Not surprisingly, the new edition has become a political hot potato, illustrating [the always-awkward question of how modern Germany should deal with its past](#). Initially, Bavaria, for instance, had pledged \$575,000 to directly support publication of the new edition for historical purposes. But it backed out after the Bavarian governor's 2012 visit to Israel, where he heard withering criticism of the proposal from Holocaust survivors.

That left the state-funded organization putting out the new edition — the Munich-based Institute of Contemporary History — in a bind. Since the late 1940s, the institute has analyzed the rise and aftermath of the Nazi era, putting out annotated texts such as Hitler's speeches. The single most important work it has not yet published in annotated form is, in fact, "Mein Kampf." Since 2012, it has had a team of academics laboring on the new edition in preparation for the copyright's expiry.

Despite the chorus of opposition, particularly from Jewish groups and Holocaust survivors, the institute has opted to go ahead with publication, funding it from its general budget — a task made easier by the fact that Bavaria allowed it to keep the original grant for other research purposes.

"I understand some immediately feel uncomfortable when a book that played such a dramatic role is made available again to the public," said Magnus Brechtken, the institute's deputy director. "On the other hand, I think that this is also a useful way of communicating historical education and enlightenment — a publication with the appropriate comments, exactly to prevent these traumatic events from ever happening again."

A rambling, repetitive work panned by literary critics for its pedantic style, "Mein Kampf" was drafted by Hitler in a Bavarian jail after the failed Nazi uprising in Munich in November 1923. It

was initially published in two volumes in 1925 and 1926, with later, joint editions forming a kind of Nazi handbook. During the Third Reich, some German cities doled out copies to Aryan newlyweds as wedding gifts.

The book also laid the groundwork for the Holocaust, stating, for instance, that Jews are and "will remain the eternal parasite, a freeloader that, like a malignant bacterium, spreads rapidly whenever a fertile breeding ground is made available to it."

Contrary to popular belief, "Mein Kampf" — or "My Struggle" — was never banned in postwar Germany; only its reprinting was. Of the more than 12.4 million copies in existence before 1945, hundreds of thousands are thought to survive. Old copies can still be sold in antiquarian bookstores. But public access is generally confined to a few restricted repositories such as the library here in Munich, which only permits viewings based on academic need or historical research. Bavarian authorities also have played cat-and-mouse with those who have sought to publish "Mein Kampf" online, acting to block German-language versions posted on the Internet whenever possible.



**The Institute for Contemporary History editorial team works on the design of the new edition of Adolf Hitler's "Mein Kampf." (Institut für Zeitgeschichte München — Berlin/Alexander Markus Klotz)**

Brechtken said the new print version will point out, for instance, how Hitler appeared to borrow his views from other sources, and it will refute his racist claims. Bavarian officials also say they will seek to apply incitement-to-hate laws to any attempt to publish unannotated versions in the future. But so far, they say they will not seek to block publication of the institute's expanded version, citing the benefits it may bring to historical research.

Yet vocal opposition appears to be growing. Charlotte Knobloch, head of the Jewish community in Munich, said she had not vigorously opposed it when the project first surfaced. But her position, she said, hardened after hearing from outraged Holocaust survivors.

"This book is most evil; it is the worst anti-Semitic pamphlet and a guidebook for the Holocaust," she said. "It is a Pandora's box that, once opened again, cannot be closed."

Stephanie Kirchner in Berlin contributed to this report.



**Anthony Faiola is The Post's Berlin bureau chief. Faiola joined the Post in 1994, since then reporting for the paper from six continents and serving as bureau chief in Tokyo, Buenos Aires, New York and London.**

[http://www.washingtonpost.com/world/europe/mein-kampf-a-historical-tool-or-hitlers-voice-from-beyond-the-grave/2015/02/24/f7a3110e-b950-11e4-bc30-a4e75503948a\\_story.html](http://www.washingtonpost.com/world/europe/mein-kampf-a-historical-tool-or-hitlers-voice-from-beyond-the-grave/2015/02/24/f7a3110e-b950-11e4-bc30-a4e75503948a_story.html)

## Police confiscate WW2 tank hidden in cellar

Published: 02 Jul 2015 16:10 GMT+02:00



Police searched a villa in a wealthy suburb of Kiel on Wednesday and found a Second World War tank, a torpedo and other weaponry in the cellar. On Thursday they were still working on removing the tank.

[Nazi-looted masterpiece up for auction](#) (24 Jun 15)

[Cologne's giant bomb successfully defused](#) (27 May 15)

[Athens metro shows Nazi occupation video](#) (08 May 15)

The raid took place in the town of Heikendorf under the instruction of Kiel prosecutors, who suspect that the villa's owner held the weaponry in illegally under a law controlling the possession of instruments of war.

As well as the tank and the torpedo, several other weapons of war were found.



**The Panther tank removed from a cellar in Kiel, with a prosecutors' evidence label attached to its barrel. Photo: DPA**

The Kiel prosecutor would not give The Local any details as to the specifics of the historical arsenal when contacted.

But a police spokesperson informed The Local that a torpedo had been removed from the building on Wednesday. He could not confirm whether it was a Second World War model.

He also said that by Thursday afternoon they had still not managed to remove the 1943-vintage Panther, despite the Bundeswehr (German army) sending modern recovery tanks of

its own - designed to haul damaged battle tanks off the field - to help remove it.

**GALLERY: [Haul of Second World War heavy weapons found in Kiel](#)**



Prosecutors were alerted to the existence of the weapons by Berlin prosecutors, who searched the villa for stolen Nazi art around a month earlier, the spokesperson for the Kiel prosecutor said.

But the villa owner's lawyer claimed that the tank could no longer fire its weapons and that he was therefore not breaking any law, [reports the Süddeutsche Zeitung \(SZ\)](#).

And for the mayor of Heikendorf, Alexander Orth, the find also came as no surprise.

"He was chugging around in that thing during the snow catastrophe in 1978," Orth told SZ.

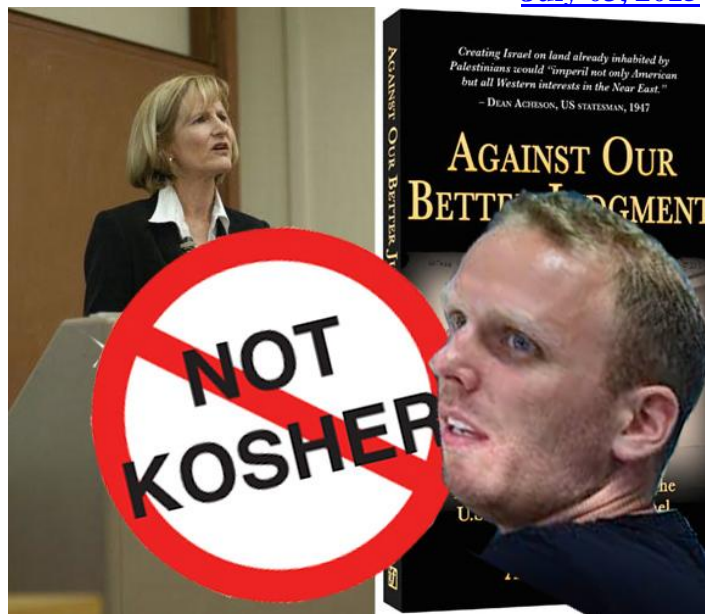
The mayor was not prepared to pass judgement on the villa owner, who is said to be in his 70s.

"Some people like steam trains, others like tanks," he pointed out.

<http://www.thelocal.de/20150702/police-find-wwii-tank-hidden-in-cellar>

## Max Blumenthal on Alison Weir

[July 03, 2015](#) / [Gilad Atzmon](#)



**On June 30th 2015, I attended a book signing and talk by Max Blumenthal presenting his newest book**

**The 51 Day War: Ruin and Resistance in Gaza** I arrived about halfway through his talk, being familiar with what Max has said in the past, I didn't feel the need for a lecture, but I was up for the Q and A. His lecture and the questions that followed really hammered home how barbaric and racist Israeli "Jewish"

culture has become. Max did not seem to pull any punches; in the Q and A he emphasized how in control of the politicians the Jewish/Zionist money had become of both Republicans and Democrats. He talked about the renewed efforts to smear and defame Palestinian Solidarity Activists especially on campuses, and how big money has been brought into this fight and how the risks of being called an anti-Semite and defamed had increased.

One questioner asked why Israel had let him back in the country especially after he had written Goliath. His response was that it was probably because he was Jewish. Most of the questions were fairly soft ball and no rabid Zionist was in the audience.

I am aware of the smear campaign being launched by Jewish Voices for Peace against Alison Weir. Knowing her work well, as well as personally knowing her, I found this attack beyond outrageous. While Max was signing books I approached various activists I knew in the audience talking up Alison Weir and denouncing the attacks against her.

Finally the last book was signed, the line was through. I approached Max and said I had perhaps a controversial question. I asked what he thought about the JVP attack on Alison Weir. His response was vitriolic, he said that he had signed on to denounce Alison Weir and that having sat on panels with her he had concluded that she was anti-Semitic! I said "what are you talking about, she is not racist" He said that her book was full of fables and conspiracy theories about Zionist control of the US way back, and that the Zionists were even to blame for getting the US into WWI; also Alison has defended the worst of the worst; Gilad Atzmon!. I said "Do you deny the existence of Parushim?" He said "I don't want to talk about



that" Then he went on to say he knew my type and that I was a white supremacist, American firster and that I was anti-semitic. I said you don't know anything about me, that is slander and bullshit"

With that our discussion was over and Max packed up his books on the way to Berkely where according to his twitter feed, Rabid racist Zionist awaited to call him the anti-semite!  
<http://sfbay.craigslist.org/eby/eve/5090971830.html>

My analysis is that Atzmon and Weir represent Max's worst fear, the fear of losing control of the "narrative". Atzmon's decision to leave Israhell and drop being Jewish represents the sort of reaction that most of the world would expect. Why do these Israeli's insist on being such assholes? Why don't they just join

the human race? Why don't they realize that the Palestinians are the best part of Palestine and that their Liberation is far more important than this outdated notion of "Jewishness".

Why do I get into these arguments when I really already know how they will go? I go, because I realize that cracking this nut depends on splitting up this "Identity" It is starting to happen Atzmon freaks them out others now have joined him, I invite still other "self identified Jews" to become whistle blowers and truth tellers like Gilad Atzmon.

Scott Free

<http://www.gilad.co.uk/writings/2015/7/3/max-blumenthal-on-alison-weir>

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## The Parushim: A Secret Episode in American Zionist History

Sarah Schmidt

[American Jewish Historical Quarterly](#), Sep 1975-Jun 1976; 65. I-4; AJHS Journal pg. 121

Horace M. Kallen, the social philosopher best known in American intellectual history for his theory of cultural pluralism, adopted Zionism in 1903 as a secular mode of retaining Jewish identity, an alternative to the Jewish religious tradition which seemed to him to be incompatible with twentieth century America. He had come to Zionism primarily through the influence of two of his Harvard professors, literary historian Barrett Wendell, who interpreted the Hebraic spirit of prophetic social justice as the inspiration for the American founding fathers, and William James, whose philosophy of Pragmatism emphasized the reality of meanness.

Kallen extended Wendell's identification of Hebraic tradition with American idealism; he defined Zionism, the movement to renationalize the Jewish people, as an opportunity to found a model democracy based on the same concepts of liberty and equality, which, for him, symbolized America. At the same time he applied James's concept of pluralism to the ethnic group; among them the Jews, who were beginning to become prominent in the United States, and argued that preservation of differences constituted the true measure of equality the Declaration of Independence had set forth. Zionism, thus, was able to fulfill two functions for Kallen- it allowed him to retain his Jewish identity and to become, thereby, a better American.

In 1911 Kallen became an instructor of philosophy and psychology at the University of Wisconsin. When he moved to the Middle West, he left his familiar environment. Lonely, and somewhat out of place in Madison; he felt the need to assert his Jewish identity more strongly and stepped up his pace of Zionist involvement. Finding little understanding within the official Federation of American Zionists for an expression of his own, philosophically oriented, ideas on Zionism, and quite some antagonism for his demand that the Zionist organization concentrate its activities on obtaining statehood for the Jewish nation in line with the 1896 Basle Platform which had sought "a home in Palestine secured by public law," Kallen decided to form an organizational instrument through which he could effectively channel his own Zionist activity. On August 18, 1913, therefore, Kallen founded a secret Zionist society which he called *The Parushim*, the Hebrew word which means both "the Pharisees" and "separate".<sup>[1]</sup>

The Pharisees had flourished as a separate sect during the time of the second Jewish Temple, goading the Jewish Establishment into making the traditional "written law" more relevant to the times by adding to it the interpretations of the "oral law." Kallen saw much the same role for his group of *Parushim*, whose purpose he defined as "advancement by deed and word of the cause of autonomous Jewish nationality in the interest of Hebraism." As Kallen recalled, "The Parushim was a group much like the Peace Corps, young men and women who saw the Utopian opportunity that existed for the Jewish people in Palestine and who were willing to devote themselves to an ideal."<sup>[2]</sup>

The *Parushim* was a very unusual Zionist group, organized both as a secret fraternity and as a reform movement. Unlike other social groups at the time, both men and women were eligible;

"there was ascertain definite interest on desegregation of the sexes." Enrollment was by an oath of initiation, and there was a probationary period for up to three years, during which time the initiate was to give exclusive and specific service to the cause." Kallen invited no one to become a member until the candidate had given specific assurances regarding devotion and resolution to the Zionist cause, and each initiate had to undergo a rigorous analysis of his qualifications, loyalty, and willingness to take orders from the Order's Executive Council. The motto of the group was the response traditionally attributed to the Jewish people on receipt of the Ten Commandments-"Nasseh V'Nishmah"- "we will do and we will hear."<sup>[3]</sup>

A member swearing allegiance to the *Parushim* felt something of the spirit of commitment to a secret military fellowship. At the initiation ceremony the head of the Order informed him:

You are about to take a step which will bind you to a single cause for all your life. You will for one year be subject to an absolute duty whose call you will be impelled to heed at any time, in any place, and at any cost. And ever after, until our purpose shall be accomplished, you will be fellow of a brotherhood whose bond you will regard as greater than any other in your life-dearer than that of family, of school, of nation. By entering this brotherhood, you become a self-dedicated soldier in the army of Zion. Your obligation to Zion becomes your paramount obligation... It is the wish of your heart and of your own free will to join our fellowship, to share its duties, its tasks, and its necessary sacrifices.

The initiate responded by swearing:

Before this council, in the name of all that I hold dear and holy, I hereby vow myself, my life, my fortune, and my honor to the restoration of the Jewish nation, -to its restoration as a free and autonomous state, by its laws perfect in justice, by its life enriching and preserving the historic speech, the culture, and the ideals of the Jewish people.

To this end I dedicate myself in behalf of the Jews, my people, and in behalf of all mankind.

To this end I enroll myself in the fellowship of the Parushim. I pledge myself utterly to guard and to obey and to keep secret the laws and the labor of the fellowship, its existence and its aims. Amen.<sup>[4]</sup>

It is clear both from the wording of these vows, which paralleled Kallen's published phrases on Zionism, and from the handwriting on the original copy of this induction ceremony, that Kallen was its author. For him, the organization of the *Parushim* had many implications. It demonstrated his overriding commitment towards working for the realization of the Zionist ideal, and his need to create, if necessary, an educated militant group that would join him in the cause. It was indicative of his desire to stimulate Zionist activity beyond that of the official Zionist organization, which tended to devote its time to polemic and debate, rather than towards effecting substantial productive achievement. It showed Kallen's trust in an elite Zionist cadre, a vanguard for the Zionist army that was to come. Most important, perhaps, it reflected his own need for a Zionist community with which he could feel comfortable, a substitute

both for his own family, and for the Harvard fellowship of congenial minds that he had left behind when he moved to the Mid-West.

The kind of people Kallen considered worthy of invitation to the *Parushim* is indicated in a memorandum he prepared on "Signatories to the Zionist Pledge." The list includes, among others, Alexander Dushkin, an authority on Jewish education; Dr. I. L. Kandel, an educator then with the Carnegie Foundation and Teacher's College of Columbia University; Israel Thurman, a lawyer and "Harvard man," who would be used to propagandize among young lawyers; and Nathan C. House, a "Columbia man" and high school teacher, who could work out plans for training Jewish high school boys "along the lines of Zionist sentiment coupled to physical development and Boy Scout discipline."<sup>[5]</sup> It seems from the replies to Kallen's invitations to join the *Parushim* that he had hit on the kind of organization that would meet the needs of others besides himself. The few people he invited to join the Order, all well educated, all Zionist leaders in their own communities, answered enthusiastically. I. J. Biskind, a doctor in Cleveland, who during World War I was to go to Palestine as a medical missionary, responded:

In behalf of Zion, in behalf of Hebraism I will accept a membership of the *Parushim*- if elected-unconditionally and for life. I want to work, work, work and not sing "Hatikvah." I want to be a soldier of the ranks and do actual work. We have been sleeping too long; we have been dreaming and golden opportunities have slipped by us.<sup>[6]</sup>

Henrietta Szold, founder of Hadassah, the Women's Zionist Organization, was another early member of the *Parushim*. She wrote Kallen, "If ... I may state the difficulties we [Hadassah] are encountering in our educational work, and so secure instructive advice from the hidden source, it will cause an increase not only in the results but also in the strength and zeal of the workers." Her reference to "the hidden source" was, no doubt, tongue in cheek, for she continued, "If ever I emerge from under the ... routine work in which I am now enveloped, I am going to devote myself to the reading you have prescribed for such as I am, and attempt to make myself more effective than I have been."<sup>[7]</sup>

In 1913 Kallen, aware of the moribund condition of the Zionist organization, felt that the way in which he and the *Parushim* would-be most influential was through a program of education. His focus was on "the play of ideas-it had to be more theoretical than practical, imaging a program or an action without doing it." One of his first requests to Henrietta Szold, for instance, was that she provide literature for Zionist courses to be given in Temples and Sunday Schools, a request to which she readily acquiesced. Within a few months, however, Kallen was looking further afield, and by April 1914 was writing to Max Nordau, a political Zionist who had been Herzl's first and most loyal colleague and closest adviser, of his desire to internationalize his secret order.

... [I]t happens to be my turn to head the secret organization here in America, which is aiming to turn the Zionist movement in a political direction, from within.

Our order is called *Parushim*. It is the outcome of the prolonged association of a number of young men in "academic" life who observing the general trend of events in the Zionist movement decided that the higher ideals would fail unless a check were set ... Members must all be of distinguished character and trained minds ... Our present purposes are of quiet propaganda and education in the "political idea." We aim to make the masses consciously "political."

... It is our desire and plan to organize brotherhoods all over the world ... We hope if all goes well in a few years quietly to turn the Zionist movement back into its proper channels....<sup>[8]</sup>

There is no written record of Nordau's reply to Kallen, nor of his evaluation of a world-wide Zionist brotherhood, bent on secret activity and influence. Kallen recalls that Nordau "wouldn't cotton to it. He didn't think ... a vow would be of any use." The matter was shortly to become moot, however, for four months later war broke out in Europe, forcing the dislocation of the World Zionist headquarters from Berlin. From 1914 until 1920, European Zionists lost their influence as the center of Zionist

activity shifted first to the United States, then to England. Kallen's plan for a secret world-wide Zionist society became one of the war's casualties. But as the United States became more prominent on the Zionist stage, Kallen and his vision of Jewish renationalization were to receive an opportunity for expression wider in scope and more vast in influence than anything he had ever imagined.

On August 30, 1914, an "Extraordinary Conference of representatives of American Zionists" met in New York and organized a "Provisional Executive Committee for General Zionist Affairs" with Louis D. Brandeis, the famous "People's Attorney," as its Chairman. Kallen had played an important part in persuading Brandeis to become a Zionist and to take an active role in Zionist affairs, by applying the reasoning of his cultural pluralist argument to the then prevalent contention that Zionist membership implied the unpatriotic condition of "dual loyalty." Just prior to the August 30 conference, Kallen had presented Brandeis with his own plans for a Jewish State based on the same ideals of liberty and justice for all, which the American Declaration of Independence had enunciated.<sup>[9]</sup>

Kallen then argued that a commitment to Zionism, instead of being detrimental to American loyalty, actually increased it, for Zionists and Americans shared the same values and traditions, and, therefore, were working towards the same ends. Brandeis, who late in life had felt a sudden emotional pull to the Jewish people, found that Kallen's reasoning provided him with an intellectual rationale for Zionist activism. Thereafter he looked to Kallen as one of his mistrusted advisers, and used him as his right-hand man both in formulating ideas and proposals and in carrying out schemes of an intricate or delicate nature.

Soon after Brandeis assumed the active leadership of the Provisional Executive Committee Kallen invited him to become an honorary member of the *Parushim*. Brandeis accepted, and began to assign the *Parushim* to carry out special "missions" for him.<sup>[10]</sup> In particular the *Parushim* were to serve as a school for leaders, and under Kallen's direction its members initially became the leading activists of the reorganized American Zionist movement. Excerpts from several letters to and from Kallen in late 1914 show clearly that new energies were flowing through the Zionist movement; they show, also, the roles Kallen's *Parushim* were assuming in leading the way.

#### **1. To Stephen S. Wise; Prominent Reform Rabbi and leader in the Jewish Community:**

**Madison, Wisconsin  
September 25, 1914**

Dear Mr. Wise,

... I hope you will bear in mind what I told you about the Order [the *Parushim*]. We want most of all disciplined and well-trained young men and young women who have vision as well as executive ability, and spirituality, as well as force. In New York there are a good many who might be trained for leadership under proper direction, and I feel that you could play a very powerful and ideal part in the making of such leaders.

... As for your feeling about the secrecy of the work, it is, after all, no more secret than any important work has to be ... (A)n organization which has the aims which we have must be anonymous, must work silently, and through education and infection rather than through force and noise, and can gain results only insofar as its standards are made to live in the lives of the people to whom they're brought. But no thing could be more suicidal than the announcement of such an object, so that the secrecy is inevitable. I hope that you will join with us and take your place in our executive committee together with Mr. Brandeis.<sup>[11]</sup>

#### **2. From Henry Hurwitz, President of the Intercollegiate Menorah Association:**

**Dorchester, Mass.  
October 5, 1914**

Dear Harry [Kallen's favorite nickname for "Horace"],

I got your letter the other day while I was in New York. I went chiefly to attend a meeting of the Provisional Committee. The meeting was rather routine. Chiefly on how to raise the fund. Coming very slow. Brandeis anxious to have done with it in order to have energies free for the bigger problems-also before

general appeal for relief floods us. Brandeis put it up to [Judah] Magnes and [Stephen] Wise to raise money among their people [rich congregants].

So far, the mass meetings seem to be little successful, except the Boston meeting.... That was really an extraordinary night for Boston Jews. Surging mob at Symphony Hall when doors opened at 7. At 7:10 necessary to open Jordan Hall for overflow meeting. Still a couple of thousand turned away from both halls. ... Brookline [established well-to-do Jews] came down as well as Roxbury and West End [Jewish immigrant communities], to hear and to join. Brandeis spoke over an hour, simply but with suppressed emotion; seemed to hook the subject and reluctant to leave it. Got great ovation both before and after speech. Tremendously different attitude towards Zionism in Boston now along all classes.

I saw Oscar Straus ... on a Menorah matter. Incidentally, we talked Zionism. He declared himself strongly in favor of Jewish colonization in Palestine ... but only under political guarantees of one or more powers.... He is greatly impressed with Brandeis as leader; expressed a desire to meet him and talk over the problems of Zionism with him.... Wise will arrange a meeting between them.<sup>[12]</sup>

**3. To Richard Gottheil, former President of the Federation of American Zionists:**

**Madison, Wisconsin**

**Oct. 14, 1914**

Dear Prof. Gottheil:

... My reports from New York are disquieting. I hear of a good deal of restlessness on the part of Federation [of American Zionist] officials, who think they are being displaced.... I hope that, insofar as possible, [Louis] Lipsky, [Shemaryahu] Levin al.d Co. will be given as much koud [honor] as possible. I am told that they feel "snuffed out"; and I fear very much that they may develop obstructionist tactics which will disgust Mr. Brandeis, and perhaps lead him to cut himself off from the organization. I am particularly concerned about the movement of the I.A.C. [World Zionist Inner Actions Committee] toward the re-opening of offices in Berlin, and the meeting in Stockholm. The situation seems to me to be very delicate, and I hope that you, Wise, Miss Szold, Brandeis and Hurwitz can find some way of suppressing what I feel will be-knowing the character of the Federation [of American Zionists] as I do-very unwise action.

Finally, there is this matter, which seems to me now to be of prime importance. I do not find in any of the foreign periodicals any recognition of the significance of Brandeis' leadership. I think that it is necessary to make this very clear by a statement of Brandeis' position and importance in this country, written by a number of people, e.g., you, Wise, Oscar Straus. . and sent to such papers as the Jewish Chronicle of London, the Zionist, etc. The Chronicle is ominously silent about the activities in America, and I regard that as a dangerous thing. Will you kindly put this matter also to our group [Parushim]? We shall have to depend upon ourselves, I foresee almost exclusively, if we are to save Brandeis for the -great work of the movement, without being involved in much unnecessary quarreling and personalities.<sup>[13]</sup>

**4. From I.J. Biskind, a Cleveland surgeon:**

**Oct. 19, 1914<sup>[14]</sup>**

**Dear Dr. Kallen,**

Your letter received . . .

We have done all in our power to make the Brandeis meeting a success. Mr. Brandeis arrived here [Cleveland] at about noon. Several of our people and one of the Uptown Jews (as you call them) met him at the station. After a few introductions we turned him over to the Germans ["uptown" German Jews] who had a luncheon waiting for him. He spoke at the luncheon and made a very good impression. None of our people was present, as our uptown Jews did not want to have a Zionist luncheon. ... Towards evening 30-40 of our people had Mr. Brandeis to a luncheon of our own, where he gave us a nice talk . . .

I think, that now is the time for us to start to round public opinion and influence it in our favor. People like Mr. Brandeis, yourself and Dr. Gottheil should come out openly in the big

newspapers and magazines and tell the world what we want and demand...<sup>[15]</sup>

**5. To Henrietta Szold: My dear Miss Szold:**

**Madison, Wisconsin**

**October 28, 1914**

I am glad to hear from you at last. I have been wondering what turn matters were taking in New York . . .

I have been in communication with Maurice Browne of The Little Theater of Chicago. He has enthusiastically agreed to organize a company of Jewish players who will present nationalistic plays all over the country.... I have undertaken the writing of one play, but we need two more, one of which must be a comedy.... If you know of any mss. already in existence or of any persons who have real dramatic power, will you kindly put them into immediate communication with me . . .

As for the status of the Provisional Committee, I do not despair. The chief good of its organization lies not in whether its authority is forthcoming from the [World Zionist] Central Actions Committee or not, but in the fact that it has placed Brandeis definitely at the head of the movement in this country and as a member of the movement, and that has brought out the enthusiasm and practical cooperation of the student bodies everywhere-in short, that it has injected into the movement a new spirit and a new personnel, and promises, I hope, to put an end forever to Ghetto methods and petty Ghetto ideas and personalities that has marked the history of the Federation.<sup>[16]</sup>

**6. To Stephen S. Wise:**

**Indianapolis**

**Oct. 25, 1914**

Dear Dr. Wise:

I am writing from Indianapolis. Last night I spoke in the local reformed synagogue here-naturally on Zionism. Today I am to meet a number of members of the congregation and to urge upon them a practical allegiance to the cause. I am told ... that you are to occupy the same pulpit next Friday, and I am venturing to suggest that it would be very advantageous to the cause here if you also spoke on Zionism and urged practical allegiance. The community here, impressed me all in all as being unconscious Jews and rather materialistic, but they have their possibilities and if awakened, may become potent for much good....<sup>[17]</sup>

**7. To Henry Hurwitz:**

**Madison, Wisconsin**

**Nov. 7<sup>th</sup>, 1914**

Dear Henry: Madison,

... We have now the difficult problem of suggesting that the Jews as a whole are rather pro-Allies, but that there is a distinct anti-Russian feeling among them that must not be confused with a pro-German sentiment. . . It becomes necessary, therefore, to write to the daily and weekly press stating why and how it is natural for the Jews to be anti-Russian and still for the Allies. I have asked [Marvin] Lowenthal and [Alexander] Sachs [two members of the Parushim] to write to the Nation. Will you get a couple of your men to write to the Times and the Sun, and write yourself, if possible. Now that Turkey is in [World War I], it is very necessary ... to consider the possible alternatives before us . . . It is absolutely necessary that we should have a dossier containing plans for meeting each of [the]. . possible emergencies, and that practical steps be taken to safeguard our own interests as nearly as possible from all sides at once .

. . . When Brandeis will be in Chicago ... we could then have a meeting of "ז" [Parushim] and consider the problems of national organization in this country and many other things. Brandeis writes that he feels this to be most important, and I am feeling pleased as Punch that he realizes its importance so soon.<sup>[18]</sup>

**8. To Alexander Sachs, a graduate student in economics at Columbia University:**

**Madison, Wisconsin**

**Nov. 7, 1914**

Dear Mr. Sachs:

I have yours of the 3rd inst. You will take note of these two things.



1. Let me know as fully as possible just what the situation is in the P.C. [Provisional Committee] office.

2. Please report on the progress you have made with the list of candidates for "פ" [Parushim] which you had sent for approval to the Executive Committee.

3. In order to show that the Jews are not unanimously against the allies, it has become necessary to publish letters stating the Jewish position from the Zionist point of view. This letter should cover the following points:

(a) That the Jews are engaged equally on all sides (b) That in the order of their treatment, their sympathies are as follows: England, France, Austria, Germany, Russia (c) That they have suffered terribly at the hands of Russia, and that they are naturally anti-Russian rather than pro-German (d) That their stake in the war is perhaps as great as that of Belgium, and that. . the great mass of them are suffering just as much (e) That the way out would lie in nationalization ... (f) That. . the attitude and feeling of the Jews independent entirely on the kind of treatment that. . is being accorded to their helpless brethren in that region, so that their sympathies are divided between the love of England and France and the hatred of Russia.

You are directed to write such a letter and to submit it through me to the [Parushim] Council before offering it for publication. Many thanks for your personal appreciation, and please regard it as reciprocated.[\[19\]](#)

**9. To Stephen S. Wise:**

**Madison, Wisconsin**

**November 18, 1914**

Dear Wise:

.. . I have been wondering since Turkey has gone into the war whether we could not through Mr. Crane [former U.S. Senator, interested in the rights of small nations] and other Americans and Gentiles get options, or perhaps buy outright, all the... government land in Palestine. In this respect, Turkey's need is distinctly our opportunity, and action at this moment may save us a great deal of embarrassment and difficulty later on. The thing, if it is done at all, will of course have to be done through Gentiles, and would involve a double transfer, as I am quite sure the Turks would not be willing to sell to the Jews. There are many other things that ought to be talked through; and I imagine that sooner or later our particular group [the Parushim] will need to meet and canvass the whole actual situation with its possibilities, and form plans to meet them all.[\[20\]](#)

**10. To Mrs. Maurice Leon, Richard Gottheil's daughter:**

**Madison, Wisconsin**

**Oct. 28<sup>th</sup>, 1914**

Dear Miss [sic] Leon:

I have to acknowledge the receipt of the additional documents ....I shall have abstracts made of them and filed ....

.. . [D]o not despair. We have been badly off many times before, but we have always managed to come clear. What we need most is loyalty and discipline; and so long as we work together like true soldiers, I have no fear for the result-no matter what may stand in the way ...[\[21\]](#)

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As these excerpts make clear, Kallen, though in Wisconsin, half a continent removed from New York, was, as head of the *Parushim*, in reality at the center of all Zionist activity. His *Parushim* wrote him faithfully of all that was going on; sometimes several people wrote him of the same event, giving him a unique multifaceted perspective. Kallen's Wisconsin address was the terminal of a wide-spread communications system and, as the leader of an intimate inner circle, he sifted, channeled, and commented on his information in ways that he felt would produce the most effective results.

The image that emerges of the *Parushim* is that of a secret underground guerilla force determined to influence the course of events in a quiet, anonymous way. Indeed, the repetition of military terminology in these letters is striking. "We [must] work together like true soldiers," Kallen wrote Mrs. Leon, and he deployed his *Parushim* like members of an army. Like any underground leader he demanded of his followers discipline, obedience, and whole-hearted devotion to the cause; the inefficient and slipshod Federation received only his scorn and

approbation. Surprisingly, perhaps, the members of the *Parushim*, each of whom was a leader of the highest caliber in his own right, consented to Kallen's demands. No doubt, the secret organization dramatized the potential for effective Zionist actions. Additionally, Kallen provided constant encouragement to flagging spirits, and held out the promise, through concrete action, of tangible Zionist accomplishment.

Kallen's constant use of military terminology was no accident. Seeking, in the words of his mentor, William James, "a moral equivalent for war," Kallen had found one in the possibilities for action within the Zionist movement, possibilities that had become viable by Brandeis' assumption of leadership. As leader of the *Parushim*, Kallen was commanding his army in the ways he felt would do the most good. A good Pragmatist, he was putting his insights about Zionism to the test of experience.

The commitment to, and insistence on, a well-run organization colored all of Kallen's directives to the *Parushim*. Even more important, however, were the plans he suggested and the actions he initiated. Letter writing campaigns, both here and abroad, a Zionist Theatre group, plans for purchase of land in Palestine, the insistence on political action contingency plans, schemes-for influence of foreign diplomats- Kallen was overflowing with ideas to hasten the achievement of the Zionist goal. These were not the schemes of a dreamer, however; always practical, Kallen outlined each plan in all its details, and assigned it to the most suitable person. As leader of the *Parushim* Kallen was the very model of the "Messianic pragmatist"; first he defined a goal in theory, and then he proceeded to suggest its means of implementation. His followers did carry out his directions-Henrietta Szold, for instance, procured the manuscript she requested-and the Zionist organization began to function more efficiently, to receive attention, and to attract more widespread support. In turn the members of the *Parushim* began to experience a sense of behind-the-scenes power and influence.

Kallen's correspondents, it is clear, ascribed to him a special relationship with, and influence on, Brandeis. He had more intimate access to the new Chairman than they and, therefore, the opportunity for recognition as one of Brandeis' principal advisers. Kallen, however, apparently did not wish to advance his own personal interests or career through Brandeis. The letters show his concern with protecting Brandeis and with providing for him an optimal climate in which to become a successful leader. Certainly Kallen wished to "instruct" Brandeis; perhaps, covertly, even to manipulate him. But Kallen's preference was for the role of anonymous string-puller. He knew that Brandeis could accomplish for the Zionist cause things of which he and the *Parushim* only dreamed, and was content to channel all his insights and energies through Brandeis. This is one of the reasons that, to now, little has been known about the *Parushim*.

One of the more interesting projects that the *Parushim* considered was the establishment of a *Parushim* College which would give supplementary training in leadership for members of the Order, collect data and material to be used especially for propaganda, and provide for research into Zionist problems. Students would take courses in economics, psychology, philosophy, Jewish history, Zionism, Hebrew language and literature, and read certain prescribed books. Their activity would be both leadership training and a means to keep the *Parushim* interested and motivated towards Zionist activity.[\[22\]](#)

A prototype for the *Parushim* College had been the School of Zionism run by Jesse Sampter, a colleague of Henrietta Szold and one of the first members of the *Parushim*. Various members of the *Parushim* taught courses in Jewish history, Zionism and Bible interpretation at the New York Young Women's Hebrew Association and also conducted a "correspondence school" for groups and individuals unable to attend the formal classes. Miss Sampter, a writer and poetess, compiled an original syllabus (published in 1920 as Guide to Zionism) which was used extensively in education programs of groups like Hadassah.[\[23\]](#)

Unlike the successful New York school, however, plans for the national college never went much beyond the outline stage. Particularly disappointed were *Parushim* members outside of

New York, like David Shapiro, an agricultural student at the University of California, who felt isolated from mainstream Zionist activity. Shapiro's note of regret to Kallen is of special interest, for it provides succinct description of the goals Kallen and his followers had: "If our Jewish State is to be founded on justice, elimination of crushing competition, and abolishment of human exploitation," Shapiro wrote, "these principles should become a part and parcel of the consciousness of our men.... Discipline will work much better when the men are not only trained in the habit of obedience but also to be conscious of their work."[\[24\]](#)

Kallen's inability to successfully organize the *Parushim* College is symptomatic of the problems he began to have with his organization by late 1915. Though he continued to receive reports from his followers, they were becoming less frequent and less detailed as the Zionist workers concentrated on projects of their own and scattered to other commitments. Henrietta Szold, for example, was the moving force, through the Hadassah women's organization, which she had founded, behind a plan to send to Palestine a completely equipped medical ship and to recruit doctors and nurses for work in Palestine. Stephen Wise concentrated on developing his own "Free Synagogue," and on cultivating a role as Jewish liaison with the Wilson administration.

Kallen's leadership, particularly his neglect of Jewish tradition, irritated some members of the *Parushim*; they resented, instance, his calling meetings for the Jewish Sabbath. "Since I understand that ours is not a separatist Order in the sense that it does not exclude any Jew who has proved his complete devotion to the Zionist cause," wrote Jesse Sampter, "it would be unkind, unfair and unjust to call a meeting at this particular time [Friday evening]." Henrietta Szold concurred, "I entered into an engagement about thirty-five hundred years ago on Mount Sinai upon which the Jewish ages have put a certain interpretation. The rule of my life is to accept this interpretation and that prevents me from making my way [to the *Parushim* meeting]."[\[25\]](#)

In addition, there developed a conflict between Brandeis' moderate position in approaching non-Zionists and Kallen's more radical stance. Brandeis, showing the same talents for organization that had earned him his reputation as a leading lawyer and reform leader, had begun by late 1915 to make contacts and judgments of his own. Interested in broadening support for the Zionist movement, Brandeis preferred to back away from confrontations, which might upset established Jewish communities and interests. Kallen, however, despite Brandeis' disapproval, continued to define the policy of the *Parushim* as "militant and aggressive"; "we must constantly, with pen and tongue, attack that part of Reform Judaism which ...attacks Zionism and the leaders of Zionism," he directed new recruits.[\[26\]](#)

When Kallen instructed economist Alexander Sachs, one of the original *Parushim*, to "counter-attack" speeches of two prominent Reform Rabbis, Sachs consulted Brandeis, who advised against it. Sachs began to feel that the separatism of the *Parushim* questioned the sovereignty of Brandeis, and declined to follow Kallen's instructions. Further, he implied that his work for the New England Zionist Bureau superceded his commitment to the *Parushim*, thus questioning his oath of discipline and obedience.[\[27\]](#)

Brandeis confirmed his difficulty in working through the *Parushim*. By November 1915 he was writing to Kallen of his disappointment in the group's performance. At the same time other Zionist factions scorned the *Parushim*. "I understand that [Louis] Lipsky and some others call the Group פרושים? thinking that it is a term of opprobrium, in the sense of snobs, separatists or highbrows," reported one of the *Parushim*, Alexander Dushkin, to Kallen.[\[28\]](#)

Elisha Friedman, President of the Collegiate Zionist League, though loyal to Kallen's leadership, was another member of the *Parushim* who began to question the group's validity. Though acknowledging that members of his group were engaged in studying educational, industrial and economic conditions in Palestine, and that this would provide the basis for useful

planning for the future, Friedman felt that the non-secret University Zionist Society (which Kallen had also helped to found) could just as effectively perform this research.[\[29\]](#)

Kallen was unyielding in his demands for secrecy, and, despite these signs of unrest, stood firm. He replied to Friedman,

"The bond which unites its [Parushim] members is ... of a delicate and psychological sort, very different from the kind of formal organization involved in the University Zionist Society . . . The society naturally does not bind itself by a sort of pledge to an unquestioning leadership as the group does. In point of fact, it might become the task of the group . . . to join the society and to direct its activities. But some form of separateness it must maintain."

And he reassured Dushkin, "I am delighted that Lipsky and others call the group '*Parushim*' in scorn. The thing for us to do now is to turn that scorn into astonished admiration by the highest degree possible of effectiveness."[\[30\]](#)

The correspondence with the *Parushim*, however, dropped off sharply after early 1916, though there are random letters dated 1917 and 1918, confirming that the group continued to exist. Indeed, its greatest achievement was to come in 1918, when the *Parushim* helped to formulate the principles of the famous "Pittsburgh Program." Yet there is no doubt that despite the fact that Kallen felt that the need for a close-knit "community" like the *Parushim* hadn't diminished, the difficulty inherent in sustaining, long-distance, the loyalty and discipline of a group of intelligent individuals with minds and leadership qualities of their own, became too great an obstacle. As Kallen wrote shortly before his death,

It [the *Parushim*] never became as practical as perhaps it could have been and as I thought it might be . . . I was troubled by so much of the luftmenschlichkeit, the rhetoricism among Zionists . . . and I thought that a group organized as a "guided" democracy . . . might turn interest and action toward vital change. The expressions of this notion that I drafted were to be points of departure for rules of teaming up . . . [\[31\]](#)

But the "teaming up" became impossible with a leader so geographically removed from the center of power, a leader so dependent upon the cooperation of his followers, both for news and for self-sustained activity.

Though Kallen felt some disappointment that his dream of a vanguard army for Zionism was not to be, he seemed never to have lost hope. In early 1918, shortly after the publication of the Balfour Declaration, Kallen called his *Parushim* together once again to confront the problem of how Palestine might be developed into a Jewish State, grounded on the principles of economic and social justice, which Kallen and his followers so highly valued. According to Kallen's account in his 1921 *Zionism and World Politics*, the eight or nine men and women who participated in the discussion were of all shades of opinion and of all schools of economic thought. By common consent, however, "they determined to leave doctrine as nearly as possible to the doctrinaires" and to face the realistic problem of developing Palestine into a free Jewish commonwealth. On the basis of their discussions Kallen formulated "A Memorandum on the Principles of Organization of the Jewish Commonwealth in Palestine"; the core of this memorandum, somewhat refined, became the seven statements of the so-called "Pittsburgh Program."[\[32\]](#)

The Pittsburgh Program was a series of basic principles that the delegates to the 1918 Convention of the Zionist Organization of America adopted as their credo. It represented the crowning achievement by Kallen, and by the "Americanized" Zionists like Brandeis whom he had influenced, to express their faith and vision in reordering Palestine as a model democratic Jewish nationality. Like other of Kallen's ideas, however, it was a formulation for the elite; the Zionist masses never really understood it and the American Yiddish press of the period ignored it.

Nevertheless its contents reflected well the kinds of emphases that Kallen and the *Parushim* envisioned for Palestine. Included in the Pittsburgh Program were provisions for political and civic equality for all of Palestine's inhabitants, including women and Arabs; ownership and control of the land and national resources

by "the whole people"; the use of "the cooperative principle" in all agricultural, industrial, commercial and financial undertakings; and a system of universal public education using Hebrew as the language of instruction.<sup>[33]</sup>

These principles appear rather commonplace today, and, as a matter of fact, the State of Israel has incorporated most of them. In 1918, however, when the *Parushim* presented them, the majority of Zionists considered these proposals to be the expressions of a radical group. English Zionist theoretician Leon Simon, for example, wrote Kallen criticizing his principles for being "far off; . . . in relation to the present and the future the Program simply doesn't face facts."<sup>[34]</sup>

The discrepancy lay primarily in Kallen's assumption that the purpose of Zionism, and the goal of his *Parushim*, was to work for the immediate establishment of a Jewish Commonwealth rather than to concentrate efforts, as the European Zionists were doing, on the stimulation of a Diaspora Zionist consciousness. As he wrote to one of his *Parushim*, the General Secretary of the Associated Jewish Charities of Omaha, Nebraska, "The English declaration has made it important for us . . . to make every preparation to meet the responsibility of administration and development of Palestine that the end of the war will put upon us."<sup>[35]</sup>

The Pittsburgh Program seems to have been the last of the projects of the *Parushim*. By the end of World War I, its early members had scattered-several of them to Palestine-and the American Zionist organization had grown so large, mostly with the addition of the newly arrived immigrant masses, that a small elite cadre could no longer make much impact. Perhaps it was unrealistic from the start to expect a small group devoted to anonymous activity to exert much influence on a disorganized movement of many parts, movement growing rapidly, with new leaders and new problems. Certainly Kallen's demand for separatism did not make it easy to be a member of the *Parushim*, once the initial drama wore off. As Kallen recalled in 1964, "The thing didn't function very well. . . .What you could do with young Italy [in the days of the nationalist leader Mazzini] you couldn't do with young Jewry, or old .... "<sup>[36]</sup>

Yet, though the *Parushim* failed, its organization stands as an interesting chapter in early American Zionist history for what it attempted to do-for its ideals of disciplined leadership, for its plans for a just, perhaps Utopian state, for its implied criticism of the methods and priorities of the formal Zionist movement. Had it succeeded, the course of the development of American Zionism, and of the Palestinian Jewish community, might have been different. That it did not is a comment not only on the gap between Kallen's ideals and those of the rest of the Zionist movement, but also on the readiness of the Zionist membership to accept the discipline implicit in assuming responsibility for nationhood. It was to take another generation, after the tragic events of the 1930's and 1940's in Europe, before that: American Jewish community was willing to face up to the challenge of helping to create a living embodiment of the Jewish nationality. By then Kallen and the other *Parushim* had long forgotten their secret organization; today the story of the *Parushim* remains a fascinating footnote in the annals of "what might have been."

[1] Memorandum, in Kallen's handwriting, concerning the organization of *Parushim*, in the Horace M. Kallen Collection at the American Jewish Archives, Cincinnati, Ohio (hereafter referred to as KC-AJA).

[2] Ibid; Kallen's recollections are all from an interview with the author, July, 1972.

[3] Memorandum and Interview. Ibid.

[4] "Induction Ceremony into the Order of the *Parushim*," with corrections and annotations in Kallen's handwriting, and marked by him "Strictly Confidential," KC-AJA.

[5] "Memorandum of Signatories to the Zionist Pledge, Sunday, April 4<sup>th</sup>, 1915," KC-AJA.

[6] I. J. Biskind to Kallen, Oct. 4, 1913, KC-AJA.

[7] Henrietta Szold to Kallen, Nov. 9<sup>th</sup>, 1913, KC-AJA.

[8] Kallen to Max Nordau, April 7<sup>th</sup>, 1914, Central Zionist Archives, Jerusalem, File A119/50/8/8.

[9] H.M. Kallen, "The International Aspects of Zionism," an unpublished memorandum with Kallen's handwritten notation, "Copy submitted to Mr. Brandeis August 29<sup>th</sup>, 1914, KC-AJA.

[10] Kallen to Brandeis, September 21<sup>st</sup>, 1914; Brandeis to Kallen, March 4<sup>th</sup>, 1915; Brandeis Papers, Zionist Archives, New York.

[11] Kallen to Stephen S. Wise, Sept. 15<sup>th</sup>, 1914. Stephen S. Wise Collection, AJA.

[12] Henry Hurwitz to Kallen, Oct. 5<sup>th</sup>, 1914. KC-AJA.

[13] Kallen to Richard Gottheil, Oct. 14<sup>th</sup>, 1914. KC-AJA.

[14] This Hebrew letter was often used as a heading on the reports of *Parushim* members.

[15] Biskind to Kallen, Oct. 19<sup>th</sup>, 1914, KC-AJA.

[16] Kallen to Szold, Oct. 28<sup>th</sup>, 1914, KC-AJA.

[17] Kallen to Wise, Oct. 25<sup>th</sup>, 1914, KC-AJA.

[18] Kallen to Hurwitz, Nov. 7<sup>th</sup>, 1914. KC-AJA.

[19] Kallen to Alexander Sachs, Nov. 7<sup>th</sup>, 1914. KC-AJA.

[20] Kallen to Wise, Nov. 18<sup>th</sup>, 1914. Stephen S. Wise Collection, KC-AJA.

[21] Kallen to Mrs. Maurice Leon, Oct. 28<sup>th</sup>, 1914, KC-AJA.

[22] "Tentative Outline of the *Parushim* College," Dec. 25<sup>th</sup>, 1915. KC-AJA.

[23] Jesse Sampter, "Report *Parushim*, Zionist Work from Nov. 1914 to Jan. 1915," KC-AJA.

[24] David Shapiro to Kallen, Nov. 22<sup>nd</sup>, 1915, KC-AJA.

[25] Sampter to Kallen, Dec. 26<sup>th</sup>, 1915; Szold to Henry Hurwitz, (Kallen's chief link with the *Parushim* in New York,) Dec. 31<sup>st</sup> 1915, KC-AJA.

[26] Kallen to Brandeis, Feb. 23<sup>rd</sup>, 1915, Brandeis Papers, Zionist Archives, New York; Brandeis to Kallen, Mar. 4<sup>th</sup>, 1915, KC-AJA: Report of Meeting of *Parushim*, Dec. 31<sup>st</sup>, 1915, KC-AJA.

[27] Alexander Sachs to Henry Hurwitz, Dec. 30, 1915, KC-AJA.

[28] Brandeis to Kallen, Nov. 29<sup>th</sup>, 1915, KC-AJA; Alexander Dushkin to Kallen, Feb. 8<sup>th</sup>, 1916, KC-AJA.

[29] Elisha Friedman to Kallen, Mar. 1<sup>st</sup>, 1916, KC-AJA.

[30] Kallen to Friedman, Mar. 6<sup>th</sup>, 1916; Kallen to Dushkin, Feb 15, 1916, KC-AJA.

[31] Kallen to author, June 8, 1973, commenting on some of the findings of this article.

[32] Kallen, *Zionism and World Politics* (New York: 1921), p. 300; "A Memorandum on the Principles of Organization of the Jewish Commonwealth in Palestine," KC-AJA.

[33] Kallen, *Zionism*, cites the Pittsburgh Program in its entirety, p. 301-302.

[34] Leon Simon to Kallen, Aug. 3<sup>rd</sup>, 1919, KC-AJA.

[35] Kallen to Jacques Bieur, Nov. 20<sup>th</sup>, 1917, KC-AJA.

[36] Kallen, Interview with Milton Konvitz and Dorothy Oko, 1964.

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<http://ifamericansknew.org/history/parushim.html>

## Abandoned Luxury Cars from Dubai

Some cities have a litter problem, some suffer from high crime rates and others might have a lack of affordable housing. And then you have Dubai, which for the last several years has been facing the unusual problem of

high end sports cars being abandoned and left to gather thick layers of dust at airport car parks and on the roadside across the city.



If you've ever been to Dubai or anywhere in the United Arab Emirates, you will have noticed they have a serious car culture out there, with a particular preference for the latest and greatest in high-end super cars. But like the rest of the world, Dubai has fallen on hard times. Once the hub of the oil economy and the centre of a booming property market, foreigners, mostly British, invested in the red hot market. Newly wealthy ex-pats bought the latest Italian and German sports cars to compliment their millionaire lifestyles- and then the global economic crisis came along and burst everybody's bubble. Thousands of the finest automobiles ever made are now being abandoned every year since Dubai's financial meltdown, left by expatriates and locals alike who flee in a hurry because they face crippling debts. With big loans to repay to the banks (unpaid debt or even bouncing a cheque is a criminal offence in Dubai), the panicked car owners make their way to the airport at top speeds and



leave their vehicles in the car park, hopping on the next flight out of there, never to return.

Ferraris, Porsches, BMWs, Mercedes are regularly abandoned at the car park of Dubai International Airport, some with loan documents and apology notes simply left on the windscreen and in some cases with the keys still in the ignition.

Last year, a Ferrari Enzo, one of only four hundred manufactured, was seized by police having spent several months in a car park collecting dust. The million dollar motor went on sale at auction alongside other Ferraris, Porsches, Range Rovers and Mercedes plucked from the roadside. Residents complain about the unsightly vehicles hogging parking spaces at the airport and sitting slumped outside their fancy yacht clubs- it's like, so not a good look. On the plus side, discount Ferraris for everyone!

*Sigh.*



<http://www.listsandnews.net/abandoned-luxury-cars-from-dubai/>

## China's replica of Manhattan sits empty as the debt time bomb ticks June 24, 2015



**A man bikes past a large artist's depiction of China's replica of Manhattan in Tianjin. Photo: Qilai Shen**

It feels like the set of a post-apocalyptic zombie movie.

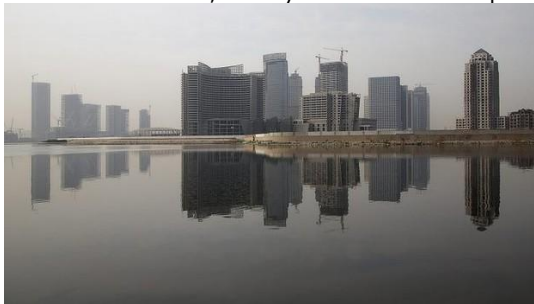
Empty skyscrapers, many incomplete, overlook deserted streets. Newly planted flowers in a riverside park have no one to appreciate them. An entire city waiting for workers to fill its glass and steel towers.

Anywhere else in the world, you'd write it off as a white elephant: Creditors would be scrounging for a few cents on the dollar, developers going bust, government backers red faced. Not in China, where the northern port city of Tianjin's plan to build the nation's answer to Manhattan is pinning fresh hope on its new status as a free-trade zone and the upcoming connection of a high-speed rail line with Beijing.

Tianjin's government, which has bought assets from the investment vehicle behind much of the building, sold bonds this month as part of a Beijing-sponsored debt swap cobbled together to keep the economy humming. And while some, including MGM Resorts International, have scuttled their Tianjin plans, others including Country Garden Holdings Co., are speeding up work.

"I probably wouldn't have invested in it with my own money, but I wouldn't bet against the government," said Michael Hart, managing director at real-estate brokerage Jones Lang LaSalle Inc. in Tianjin. Hart, who has followed the project in the city's

Yujiapu and Conch Bay districts for about seven years, said the rail link will invigorate its initial buildings, which the government will fill with anchor tenants, mostly state-owned companies.



**One of the buildings in the developement zone will be a replica of New York's Rockefeller Center. Photo: Qilai Shen**

#### Build First

If it comes off, Tianjin's Manhattan project will become the latest illustration of China's build-it-and-they-will-come approach to development. Pudong -the futuristic financial center that sprang up on Shanghai's east bank in the 1990s - also had its doubters. Occupancy rates in its central Lujiazui area are 97 per cent and rents among the world's priciest.



**The city is largely empty while it awaits the connection of a high-speed rail line with Beijing. Photo: Qilai Shen**

"A 7 per cent growth rate, like China's, means a lot of things that look strange today look less so tomorrow," David Carbon, managing director at DBS Group Holdings Ltd. for economic and currency research, wrote in a report this month. "Roads always go nowhere when you build them. It's what happens later that counts."



**Many of the buildings are now completed, but sit empty. Photo: Qilai Shen**

Next up for Tianjin is the August opening of the sea-shell-shaped railway station that'll be part of a 300,000-square-metre transportation hub larger than New York's Grand Central. A ride to the existing downtown Tianjin area will take 15 minutes, while a high-speed train trip to Beijing will take 45 minutes, making Tianjin a cut-price alternative for businesses now in the over-crowded capital.

#### Phoenix Rising

Country Garden Holdings, one of the biggest Chinese property developers, is pressing ahead with its 1,200 room Phoenix Hotel in Conch Bay. "The market is improving," because of the free-trade zone status, said Ma Ziling, the company's investor relations director.

Tianjin Binhai New Area Construction & Investment Group Co. -- the government-backed group building the area's highways, bridges, tunnels and the high-speed rail station -- gets its revenue from selling those assets to the provincial government and plans its first U.S. dollar bond issue. Fitch Ratings rates the vehicle A-, citing the "strong likelihood of extraordinary support" from the municipality if needed.

Tianjin's government this month sold 13.2 billion yuan (\$2.74 billion) in bonds at zero premium to central government debt, joining other provinces in taking advantage of a debt swap program designed by Beijing to keep infrastructure projects afloat. The funding fix sustains a cycle China can't afford to break.

#### 'Fictional Collaterals'

"Yujiapu must keep building so that banks can create fictional collaterals with which to increase lines of credit to LGFV debtors," said Victor Shih, a professor at the University of California at San Diego who studies China's politics and finance. "China can prevent the bankruptcy of local LGFVs and developers by ordering banks to roll over loans. However, it would take a Stalinist relocation of businesses to Yujiapu to fully occupy the office towers there."

That's the challenge for a project slated to have more than 100 buildings with 16 million square metres in floor space. Among the few buildings already complete and those set to be finished in the near future, the vacancy rate will be 60 to 70 per cent, according to Billy Lo, General Manager of Cushman & Wakefield's Beijing office.

President Xi Jinping's plan to integrate Tianjin with Beijing and Hebei may help fill some buildings as central government offices are shifted out of the capital. Meanwhile, encouragement for logistics and leasing companies to register in Tianjin may channel private tenants to a few more.

#### 'More Time'

But, even for the initial buildings, Lo expects it will take up to five years to fill them due to their remote location. "The government has been helping to attract business but still needs some time," he said.

Thanks to China's still largely state-led approach to development, time is something its leaders can provide.

"China's debt problem, while big in scale, is an asset-side problem," Fitch wrote in a report this month. "Moreover, it is primarily domestic in nature and denominated in local currency. This means the state has flexibility to pace the debt resolution framework at its discretion and in a manner that minimizes social instability."

Tianjin's dilemma is replicated across China: Policy makers want to create a modern, competition-based system, but first must clean up the debt hangover from past projects.

"China is moving from a lot of state domination through to a market-based economy," said Liu Li-Gang, Australia & New Zealand Banking Group Ltd. chief China economist in Hong Kong. But for the next ten years, "we will still see a lot of visible hand by the government."

#### Bloomberg

[http://news.domain.com.au/domain/real-estate-news/chinas-replica-of-manhattan-sits-empty-as-the-debt-time-bomb-ticks-20150624-ghw4xh.html?utm\\_source=outbrain&utm\\_medium=cpc&utm\\_campaign=newsnetwork](http://news.domain.com.au/domain/real-estate-news/chinas-replica-of-manhattan-sits-empty-as-the-debt-time-bomb-ticks-20150624-ghw4xh.html?utm_source=outbrain&utm_medium=cpc&utm_campaign=newsnetwork)

## Why are we outraged about eating dog, but not bacon?

June 24, 2015 1.03pm EDT

Images of distressed, caged puppies on their way to be slaughtered at Yulin dog meat festival in China have caused outrage around the world. Angry Facebook posts, tweets and [online petitions](#) supported by the likes of [Ricky Gervais](#) and [Simon Cowell](#) direct us to gruesome photos of dead dogs,

skinned and boiled and hung up on butchers hooks. I too find myself heartbroken by these images. But as a vegan I find myself wondering why isn't there more outrage in the world over the slaughter of other animals. For instance, each year in



the US roughly [110m pigs are killed](#) for meat. Where is the same public outcry over bacon?



### Friend or food? EPA

The simple answer is emotional prejudice. We just don't care enough about pigs for their needless suffering to pull at our heartstrings. As Melanie Joy, social psychologist and expert on "carnism" points out, [we love dogs, yet we eat pigs](#), and there are simply no good moral reasons for such hypocrisy. One popular argument is that we should care more about dogs because of their superior social intelligence. This twitter user is typical:

However this belief really just reflects the fact that people spend more time getting to know dogs than pigs. Many people have dogs as pets and through this relationship with dogs we've come to learn about them and care deeply for them. But are dogs really that different from other animals we eat? Though obviously not identical, dogs and pigs are quite similar in [all the features that seem to count morally to most people](#). They have similar social intelligence with rich emotional lives, both [can use human-given cues to locate objects](#), both might be able to use a mirror to locate objects (though research suggests [pigs might have an advantage here](#)) and, of course, both animals have [a deep capacity to suffer](#) and a desire to avoid pain.

So whether you believe, like the philosopher [Peter Singer](#), that sentience should be the basis of our assigning moral value to an agent, or you believe, like [Peter Carruthers](#), that higher intelligence or the capacity to act according to moral principles should be the basis, then dogs and pigs seem to be on equal footing. Yet where are the global protests on behalf of pigs?



### Best buddies. Alessandro Della Valle / EPA

As a psychologist who studies the way people think morally, I am sobered (and saddened) by the cold truth that people are often blind to the inconsistencies in their thinking, [particularly when animals are involved](#). Andrew Rowan, director of the Center for Animals and Public Policy at Tufts University, once [observed that](#): "the only consistency in the way humans think about animals is inconsistency". His statement is increasingly being backed up by new psychology research.

How are people inconsistent?

For one, people allow the wrong factors to influence their judgements of an animal's moral standing. People often [think](#)

[with their heart rather than their head](#). For example, in one recent study conducted by [my lab](#) (not yet published) we presented people with images of farm animals and had them decide how wrong it would be to harm them. Unknown to participants, however, they were either presented baby animals (baby chicks, for example) or adult animals (fully-grown chickens).

By a large margin people said it would be more wrong to harm the baby animals than the adult animals. And why? Additional measures showed it was because baby animals are cute and evoke feelings of warmth and tenderness in people, while adult animals do not. The intelligence of the animal had nothing to do with the moral value that was assigned.

While these results may not be terribly surprising, they do highlight a problem with our moral hardware. Our morals seem to be guided in this case by involuntary emotions rather than careful reasoning.

Second, we are inconsistent in our use of "facts". We tend to think the evidence is always on our side – what psychologists call [myside bias](#). In one study I simply had people rate their level of agreement or disagreement about a number of potential benefits of going vegetarian. The benefits ranged from environmental benefits to animal welfare, health, and financial benefits.

I thought people would be divided about the benefits of going vegetarian, endorsing some of the arguments but not all of them. This is not at all what I found. People did not simply endorse one or two benefits; they either endorsed all or none of them. In other words, people recruited all of the arguments that supported their foregone conclusions about eating meat or going vegetarian.

Thirdly, we are quite flexible in our use of information about animals. Rather than thinking carefully about the issues or the facts, we tend to endorse evidence that supports our desired views. In another recent study not yet published, carried out with [Steve Loughnan](#) from the University of Edinburgh, we had people tell us how wrong it was to eat one of three different animals. One animal was a fictitious, alien animal they had never encountered before; a second was a tapir, a strange animal that is not used for food in their culture; finally, there was a pig.



As smart as a pig – but not on the menu. [Eric Kilby, CC BY-SA](#) All participants received the same information about the animal's intelligence and cognitive capacities, but people only thought it was wrong to kill the alien and the tapir for food. For the pig, participants ignored the intelligence information when making their moral judgement. It is normal that we eat pigs – and this seemed to be sufficient to lower pigs' moral value, despite their equal intelligence.

Thus, while the vegan inside me is puzzled to see people get upset about the use of dogs as food yet not think twice about chowing down on a pork chop, my inner psychologist is not at all surprised. Our moral psychologies are good at finding fault, but not when the spotlight is turned toward our own practices and preferences.

<https://theconversation.com/why-are-we-outraged-about-eating-dog-but-not-bacon-43796>